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ON THE TRUE MEANING OF THE WORD SHIN,

AS EXHIBITED IN THE

Quotations adduced under that word,

IN THE

CHINESE IMPERIAL THESAURUS,

CALLED

THE PEI-WAN-YUN-FOO

TRANSLATED BY W. H. MEDHURST.

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TRANSLATED BY W. H. MEDHURST.

In the above-mentioned Thesaurus the first and only direct meaning given to the word 神 Shîn is 靈 Lìng, spirit, or spiritual. A secondary sense, flowing out of the above, is set forth in a quotation from the 易繫辭 Yĭh-hé-szê, Continuation of the Book of Diagrams, as follows: "陰陽不測之謂神 The inscrutableness of the superior and inferior principles of nature is called 神 Shin, mysterious." These two classes of meanings will be found generally to include all that the Chinese mean by Shin, viz. 1. Spirit, whether in the abstract or concrete; intelligence, and intelligent invisible beings; mind, thought, animal excitement, ardor, vigor, animation, energy, genius, temper, soul, an incorporeal substance, apparition, ghost, sprite, genius, fairy, elf, manes, as also spiritual influence, spirituality, essence, &c. 2. Inscrutable, mysterious, unsearchable, unfathomable, hidden from human understanding, beyond common comprehension, extraordinary, wonderful, ravishing, refined, marvellous, and miraculous, as though the work of spiritual beings.

Having defined the word 神 Shîn to mean as above *spirit, mysterious,* &c. the compilers of the Thesaurus adduce a number of combinations in which Shîn is found, accompanied by various quotations from Chinese authors, who use the phrases referred to.

1. 入神 Jŭh-shîn: entering into the mysterious. The first quotation under this head is from the 易經 Book of

Diagrams, as follows: "精義入神以致用也 Men, by investigating the hidden meaning of things, *enter into the mysterious*, in order that they may carry their studies out into use." See Theology of the Chinese, page 139.

Then follows a quotation from a work on caligraphy, wherein the writer says, that the specimens of penmanship produced by various individuals 入神 *entered into the mysterious*, or *approached the wonderful;* intimating that they were so beautifully executed, as to ravish the beholder, and almost induce the belief that they were the production of spiritual beings. The whole description is closed by the expression 入妙 entered into the wonderful, which is explanatory of the phrase here adduced.

A quotation from the odes of 曹植 Tsaôu-chĭh is then given: "奇文羙藝通微入神 his susprising style in composition, and elegant accomplishments passed through the abstruse and *entered the mysterious;*" i. e. they were wonderful and extraordinary: the connection of 通微 t'hung-weî with 入神 jŭh-shîn, points to the meaning of the latter.

A couplet composed by 劉晏 Lêw-yén, on the subject of 戴竿 balancing a pole on the head, runs thus; "Before the gallery were a hundred actors, all striving to exhibit something new; but the long pole feat was 妙入神 was so wonderful that it *bordered on the marvellous.*" Here the meaning of the phrase under consideration is fixed by its being used in connection with the word 妙 wonderful.

A couplet from the writings of the famous poet 李太白 Lè-t'haé-pĭh, is then introduced: "Having spread out the white paper, he commented on the Reason Classic, when his pen traced such subtile thoughts, that they appeared 妙入神 wonderful and *related to the mysterious.*" Here again the combination fixes the sense.

2. 鬼神 Kweì-shîn, ghosts and spirits, or spiritual beings generally. The first quotation here made is from the 易經 Book of Diagrams. "The great man accords, in the order

of his arrangements, with the four seasons; and corresponds, in his happy or calamitous visitations, with 鬼神 *spiritual beings.*" A full translation of this passage, with the notes upon it, will be found on page 104 of the Theology of the Chinese; from which it appears, that the great man referred to is the individual in power; that "when divested of selfish views he complies with nature, and nature does not oppose him; how much less then, asks the commentator, can men? and how much less 神鬼 *spirits*? The imperial will being fixed, spirits have nothing to do but comply."

Next follows a quotation from the 禮記 Book of Ceremonies: "The sages considered 鬼神 *spirits* as the 徒 associates, to whom government was to be complied, and the 五行 five elements as the 質 materials they had to work with." This passage will be found in full on page 80 of the Theology of the Chinese. The commentator there quoted explains the word 徒 too, which originally imports disciples or followers, to mean "associates who comply one with another, and do not jostle each other out of their respective positions and duties."

The Lexicographers then quote from the 周禮 Book of Ceremonies under the Chow dynasty, as follows: "The arrangements to be made in seasons of scarcity are twelve; such as the collection of the people together, &c. The eleventh, refers to the 索鬼神 searching out for *spirits.*" The commentator, also quoted in the Thesaurus, says that this means, "To inquire into what sacrifices had been neglected and attend to them." See Theology of the Chinese, page 159.

In the account of 賈誼 Këa-ê, recorded in the books of the Hán dynasty, it is said, that "Wăn-té thinking one day about Këa-ê, sent for him; as he entered, his majesty was feasting on some sacrificial viands, and sitting in the imperial mansion; when being agitated on the subject of 鬼神 *spiritual beings*, he enquired regarding their origin. Këa-ê informed him fully on this subject; in the conversation which

ensued, the time passed on until midnight, when Wăn-té became so interested in the subject, that he drew nearer the table to listen." 李商隱 Lè-shang-yin, in an ode on this subject, remarks, "What a pity that he should sit till midnight, and vainly draw near the table to listen; never so much as once asking about the interests of the people, but inquiring about 鬼神 *spiritual beings.*"

A poet, called 杜甫 Toó-foò, has a couplet written in praise of 李太白 Lè-t'haé-pĭh, which runs thus: "When he put his pen to paper, he frightened the wind and rain; and when his verse was completed, he caused 鬼神 *spiritual beings* to weep."

3. 有神 Possessors of a spiritual nature, or possessing spiritual vigour. Under this head, a passage is quoted from the 書經 Shoo-king, as follows: "May you 有神 *the possessors of a spiritual nature*, be enabled to help me, in saving the millions of people." See Theology of the Chinese, page 55.

Then follows a quotation from the 禮記 Book of Ceremonies, as follows: "He held a general meeting of the numerous (doctors), in order to carry out this matter (of nourishing the age); and then (by the influence of music) he affected 有神 *those who were possessed of a spiritual nature*, and elevated those who 有德 had a virtuous disposition." The commentators, on the passage referred to, differ as to the meaning of the term 有神 yèw shin, some referring it to the invisible beings, possessors of a spiritual nature, who assisted the house of Chow; and others to the spirituality of the human mind: they consider the 有神 possessing spirituality as antithetical to the 有德 possessing virtue: and explain the phrase, thus: "神者心之虛靈 德者心之實理. spirituality here refers to the impalpable ethereality of the mind, and virtue to the substantial principles of the heart."

A line from the poems of 杜甫 Toó-foò, follows: "When literary compositions 有神 *possess some vigour of thought*, they connect the writer with the 有道 possessors of right

principles." Again, "In reading he exhausted the myriad of books, and when he put his pen to paper 如有神 it seemed as if *there was a peculiar vigor or spirit* (in his productions.)"

A line from the poem of 石介 Shĭh-keaé is then quoted, "When a man repeatedly succeeds at the literary examinations, we know that his mode of thinking 有神 *possesses some vigor.*"

4. 降神 To cause the spirits to descend, or to send down spiritual influences. Here the lexicographers first quote the 詩經 Book of Odes, as follows; "When the mountains 降神 *sent down their spiritual influences*, they produced the celebrated Foo and Shin." The commentator on this passage explains 神 Shín by 神靈 shîn lîng, thus showing that he understood the term as meaning spirit.

In the Record of ceremonies and music, connected with the Hán dynasty, it is said, that "叔孫通 Shŭh-sun-t'hung was a musician, who attended to the music of the ancestorial temple; when the chief offerer of prayer went to meet the manes at the gate of the ancestorial temple, he played the tune called "Happy arrival," which was the tune anciently played when 降神 *they induced the spirits to descend.*" From the mention here made of the ancestorial temple it is evident, that the spirits referred to were the manes of ancestors.

In an ode written by 儲光羲 Choo-kwang-he, on sacrificing at the altar dedicated to the director of the wind, we read as follows: "The tents by night enabled them to carry on the business, and the altars by day tended 降神 *to cause the spirits to descend.*"

5. 嶽神 The spirits of the mountains. An extract is here inserted from the 鄭箋 writings of Chin, who says, that "the president of the four mountains was an officer of the first rank, who attended to the arrangement of the four seasons; on which account he was put to manage the business of perambulating the mountains of the various quarters. In the time of Yaôu, a person of the surname of 羌 Këang filled

this office, whose virtue was such as to please the 神嶽 *spirits of the mountains*, and bring down blessings and prosperity on his descendants."

An extract from the northern history, speaking of 崔賾 Tsuy-tseïh, says: "In the fourth year of 大業 Ta-nëë, the magistrate of 藍田 Lân-tëên, named 王曇 Wâng-tan, obtained in the hills of Lân-tëên, a jade stone, in the shape of a man, three or four inches long, which circumstance he reported to the emperor. His majesty by proclamation, enquired of his various ministers, but none of them knew what it portended. Tsuy-tseïh, however, replied, saying, "I have read in the account of the ancestorial temple, at 嵩高 Sung-kaou hill, drawn up by the director of agriculture, in the 魏 Weí state, called 盧元明 Leú-yuên-mîng, that there exists a 神人 spiritual being, whose body is made of jade stone, several inches long, which sometimes appears, and is sometimes hidden; when it does appear, however, it causes the ruling dynasty to be long perpetuated. I humbly submit, that your Majesty has complied with the will of Heaven, and acted according to the wishes of the people, in fixing your capital at 嵩雒 Sung-lŏ; thus the 嶽神 *spirit of the mountain* has appeared, and I beg leave to offer you my congratulations.'"

In a work entitled 酉陽雜俎 Yèw-yâng-tsă-tsoo, we read as follows: "A nun of the Taou sect, named 康紫霞 K'hang-tsze-hëa, once said, that in a dream, she was taken by some one aside, when it was told her, that according to a divine charm, she was appointed to hold the office of general, to inspect the southern mountain; she was then invested in a suit of armour, made of golden chain-work, and caused to mount on horseback, when followed by more than a thousand persons, she went on the road towards the south; in a few moments, she arrived at the place, whereupon the 嶽神 *spirit of the hill*, came out to meet her, and made obeisance in front of her horse; by the crowing of the cock,

however, she was awakened, and found that a beard, comprising scores of hairs, had already grown on her chin."

In a fugitive piece, composed by 白行簡 Pĭh-hîng-këèn, on ruling the empire without disturbing one's robes, we read, "Conform to 星精 the genii of the stars, in order to marshal your generals; influence the 嶽神 *spirits of the mountains*, in order to produce ministers of state." Here the genii of the stars are antithetical to the spirits of the mountains, and as the former expression denotes a species of elf or fairy, so the latter must be taken to be something of the same kind. See Morrison's Syllabic Dictionary, p. 916.

When 張蠙 Chang-pin accompanied 薛郎中 the chamberlain Seĭh, on his journey to Këang-chow, he made the following couplet: "With a steadfast countenance hand down 天旨 the imperial will, and with an anxious heart supplicate 嶽神 *the mountain spirits.*"

6. 迎神 Greeting the approach of the spirits. A couplet composed by 盧思道 Leú-sze-taóu, runs thus: "With the western flute, you accord to the time, and with the southern wine-cup, you 迎神 *greet the spirit.*"

When 皇甫冉 Hwâng-foò-yèn escorted the prefect 李 Lé on his journey to Chaôu-chow, he wrote the following couplet: "In the city to which you go, may you have abundance of wind and rain, and may the manners of the place be such that in the night season you will have to 迎神 *greet the approach of spirits.*"

7. 百神 The hundred spirits. Under this head, we have a quotation from the 詩經 Book of Odes, as follows: "(The emperor by sacrificing) has induced 百神 *the hundred spirits* to approach and be soothed, even to (the genii of) the rivers and high hills." The commentator on this passage, says, "When we see the regulations and commands which the emperor issues, at which all the princes tremble; and the sacrifices which he offers, to which 百神 *all the spirits* soothedly approach; also, when we see the posts

assigned, the prayers offered up, with the sacrificial animals, and offerings of silk presented; and, that the spirits of the deep rivers and high mountains are thereby invariably influenced and induced to come—then we perceive that our sovereign is lord both of the spirits and men. Now when both spirits and men receive their appointments to various posts in this way, we may be sure that the son of 昊天 bright heaven is none other than this our sovereign." See Theology of the Chinese, page 67.

Then we have an extract from the 家語 Family Sayings of Confucius, to the following effect: "禹 Yù, the first emperor of the Hëá dynasty, was diligent and well-furnished, being able to complete his virtue, without interfering with his meritorious work, and thus became 百神之主 the lord of *the hundred spirits*; while by his kindness, he showed himself to be the father of the people."

From a work entitled 拾遺記 a Collection of Miscellaneous Fragments, we have the following extract: "Fŭh-he comprehensively viewing the myriad of visible objects, offered sacrifices to the 百神 *various spirits* (which he supposed to possess them;) thus the people acknowledged his sagelike qualities, and hence he was denominated 庖犧 Paou-he, the slaughterer of sacrificial victims."

Then follows the ode of 張說 Chang-shwŏ, thus: "The chariot of the sun arrived at the palace gateway, and the imperial streets were grand, as if they belonged to the 百神 *hundred spirits.*"

In a record of a new palace, drawn up by 山玄卿 Shan-heuên-king, it is said, that "the 百神 *various spirits* guarded it, 諸真 all the ethereal ones were arranged in order; 仙翁 the aged genii stood erect in it like storks; and the 道師 doctors of reason adorned it like pure icicles." Here the various spirits are antithetical with the ethereal ones: of which latter class, Morrison says, that they are "those of the sect of Taou, who have put off their corporeal figure, and

become a kind of spiritual genii." Syllabic Dictionary, p. 63.

8. 如神 Resembling spiritual beings. In illustration of this phrase we have first a quotation from the 禮記 Book of Rites; "Clearness and intelligence being possessed by the sage in his own person, his mental energies are 如神 *like those of spiritual beings.*" See Theology of the Chinese, page 100.

A quotation from history, referring to the period of the five (so-called) divine rulers of antiquity, then follows: "The divine ruler Yaou was extensively meritorious, in benevolence he was like Heaven, and in knowledge he 如神 *resembled spiritual beings.*"

In an irregular poem, entitled 西都 the Western Metropolis, we read: "(The capital) was excellent and glorious, beautifully adorned and brightly illumined, so that whether one looked up or down, it 如神 *resembled* (the abode of) *spiritual beings.*"

A dramatic piece called 答賓 the Guest's Reply, says, "He was glorious like the sun, and dignified 如神 *as spiritual beings.*"

In the ode of 余靖 Yû tsíng, we read, "Of old the excellent government was 如神 *as if* (conducted by) *spiritual beings.*"

In a memorial written in praise of Chîng-té, of the Hán dynasty, we read, "When Chîng-té gave audience to the people, he was deep and still, noble and dignified, 若神 *like the spiritual beings;* and thus may be said to have been abundantly majestic, according to the usual demeanour of an emperor."

An irregular poem on the 終南 Chung-nân hills, written by 班固 Pán-koó, contains the following: "The driving clouds and misty vapours were 若鬼若神 *like demons and like spirits*"

杜甫 T'hoo-foo says, in one of his odes: "The tranquillity resulting from good government is like that of water,

and the decisions come to by the imperial favour 若神 *resemble those of spiritual beings.*"

9. 尊神 To honour spiritual beings. The 禮記 Book of Rites has the following passage: "The subjects of the 殷 Yin dynasty 尊神 *honoured spiritual beings*, and led on the people to serve them." The commentator on this passage says, "The men of Yin led the people to regard spiritual beings, which were beyond comprehension, and to disregard ceremonies, which were easy to be understood: hence the dissoluteness and disquiet manifested by the people were the results of a veneration and 尊神 *regard for these spiritual beings.*" See Theology of the Chinese, page 101.

10. 敬神 To respect spiritual beings. Here the 禮記 Book of Rites is again referred to: "The principles of the 夏 Heä dynasty, consisted in honouring (the virtuous nature) decreed by Heaven, also in 事鬼 serving demons and 敬神 *respecting spiritual beings*, while they kept them at a distance." Again, "The rulers of Chow honoured ceremonies, and laid much stress on liberality, while they 事鬼 served the demons, and 敬神 *respected spiritual beings*, but kept them at a distance." *Ibid.*

11. 天神 The spirits of heaven. Under this head, the 周禮 Book of Ceremonies under the Chow dynasty is quoted, as follows: "The office of the 大宗伯 Chief Baron was to attend to the national rites observed towards the 天神 *spirits of heaven*, 人鬼 the manes of men, and the 地示 spirits of earth, in order that he might assist the monarch in the establishment of the country." See Theology of the Chinese, page 159: and Reply to Dr. Boone's Essay, p.p. 21, 23, where it is shewn, that the 天神 T'hëen-shin, are called by the Chinese Commentator, 天之靈 T'hëen-che-ling, spirits of heaven.

Then follows a quotation from a chapter of the same book of ceremonies under the Chow dynasty, called the 大司樂 Great Musician, who is directed "to play off in the key called

黃鐘 Hwâng-chung, to harmonize it in his song with the key called 大呂 Tá-leú, and to exhibit the dance called 雲門 Yûn-mûn, when they sacrificed to 天神 *the spirits of heaven*." For some explanation of the notes in music, above referred to, see the Translation of the Shoo-king, page, 21, and 34—38.

Another quotation, from the 周禮 Chow Book of Ceremonies, is as follows: "When the music has been played through six changes, the 天神 *celestial spirits* all descend, and the rites may then be observed towards them." See Theology of the Chinese, p. p. 160, 161.

We have next a quotation from a historical work, called 封禪書 Fung-shen-shoo, wherein it is said, that "A certain emperor, wanting to hold intercourse with spiritual beings, built the palace of 甘泉 the sweet fountain; in the midst of which he made a room for the altar, and delineated thereon the spirits of heaven, earth, and the great unity; into this he caused the sacrificial implements to be brought, that he might induce the 天神 *celestial spirits* to approach." The historian says, however, that though he resided there a year, the spirits did not come.

Then we have another quotation from the Ceremonies of the Chow dynasty: "The 太一 Great Unity is the most honourable among the 天神 *spirits of Heaven*."

Also a quotation from the 長水疏 Châng-shwùy-soo, "It is the practice of western nations to minister to the 天神 *celestial spirits* who preside over long life."

12. 馭神 To regulate the spirits. A passage in which this phrase occurs is found in the Book of Ceremonies of the Chow dynasty: "The chief minister of state, by means of the eight arrangements, managed the capital cities of the dependant princes; the first of these arrngements referred to sacrifices, wherewith 馭 *to regulate* 神 *the spirits*."

13. 治神 To manage the spirits. Here we have another quotation from the Chow Book of Ceremonies: "The

keeper of records attended to the records of the country and of all other things: the records which referred to the 治神 *management of spiritual beings*, were the first in order, and those which respected the people came next."

14. 存神 By fixing the mind to influence mysteriously: or to preserve the mind. In the former of the above senses, this phrase is used by 孟子 Mencius: "If the superior man does but pass through a region, he renovates it; but if he 存 *fixes his mind thereon*, he 神 *influences it in a mysterious manner.*" The commentator on this passage, says, "that 神 Shîn here means 神妙不可測 *mysterious and beyond comprehension.*" See Theology of the Chinese, p.p. 41, 42.

In the second sense given, the above phrase occurs in an irregular poem by 班固 Pán-koó, on the manifestation of the will: "Amongst the hills and vallies, there are sequestered spots, and by maintaining perfect stillness, 存神 *the mind is preserved in equanimity.*"

15. 勞神 On wearying the spirits. Under this head, we have a quotation from history, with referrence to the 秦 Tsîn state, as follows: "The 戎 Tartars sent 由余 Yêw-yû to pay a visit to the 秦 Tsîn country; when 秦穆公 Mŭh, the duke of Tsîn, shewed him his vast pile of royal buildings. Yêw-yû said, supposing these to have been the work of 鬼 demons, it would have 勞神 *wearied their spirits*, (to erect them); or supposing them to have been the work of men, it would have 苦民 distressed the people (to construct them.)"

A quotation from 莊子 Chwáng-tszè, comes next: "徐無鬼 Tseû-woô-kwei said, I was born amidst poverty and meanness, and do not dare to eat your highness' rich provisions, lest I should 勞君 trouble your highness. To which the prince replied, What do you say? it will give no trouble to me, it will only 勞 *trouble* your own 神 *spirit* and 形 body to partake of it."

In the above quotations, 神 Shin is evidently to be understood in the sense of spirit, animal spirits, and vigour; in the first the harrassing of the spirits is spoken of, which the demons would experience, if they had to erect such buildings; and in the second, spirit is opposed to body, in a way not to be mistaken, thereby fixing the sense of 神 Shin to denote the human mind.

16. 八神 The eight spirits, or spiritual ones. A quotation is here made from the historical work before referred to, called the 封禪書 Fung-shen-shoo. As, however, the sense is not fully expressed in the brief extract given in the Thesaurus, we shall quote the whole passage: "八神一曰天。主祠天齊。of the *eight spirits*, the first is that of heaven, presiding in a temple at T'hëen-tsê: 二曰地。主祠泰山。the second is that of earth, presiding in a temple at T'haé-shan: the third is that of war, presiding in a temple at Ch'he-yew: the fourth is that of the inferior principle of nature, presiding in a temple at San-shan; the fifth is that of the superior principle of nature, presiding in a temple at Fow; the sixth is that of the moon, presiding in a temple at Laê-shan; the seventh is that of the sun, presiding in a temple at Ching-shan; the eighth is that of the four seasons, presiding in a temple at Lâng-yây.

Then follows an extract, from the 拾遺記 Collection of miscellaneous fragments; "The concubine of 帝嚳 Té-kŭh, named 鄒屠 Tsow-too, had eight dreams, and bore eight sons, who were called by the people of that age, the 八神 *eight marvellous ones*; they were also called the 八翌 eight bright ones, (bright in the sense of clear); they were further called 八英 the eight splendid ones; also the 八力 eight strong ones; and all this, because they were marvellous, strong, splendid, and clear, assisting to perfect the myriad forms of things, and the millions of the people, so that their marvellous wisdom was handed down to posterity."

The same work contains also the following passage: "A 神 *spirit* made known to 禹 Yù, the scheme of the eight

diagrams, round which there were 八神 *eight spirits* in attendance. Yù said, 華胥 Hwa-seu brought forth a sage-like son; was that you? To which the spirit replied, Hwa-seu was the spirit of the nine rivers, and being a female brought me forth. The spirit then gave Yù a pearly book."

In a hymn supplicating rain, made by 謝朓 Sëáy-t'eaou, we read as follows: "Arouse the 七曜 seven bright ones, and instruct the 八神 *eight spiritual ones*; throw open heaven's portals, and pass over the milky way."

17. 三神 The three spirits. An extract is here given from the 漢書郊祀志 Book of the Hán dynasty, regarding sacrifices, thus: "When the sacrifices offered at 甘泉 Kan-tseuên, 汾陰 Fun-yin, and 雍五畤 Yûng-woô-chê, were first established, there were in each temple 神祇 *spiritual beings*, who were influenced by and responded to them; up to the time of the emperor 武宣 Woò-seuen, the ceremonies observed in serving these 三神 *three spirits*, were regular and complete."

後漢書祭祀志 In an account of sacrifices, found in the Books of the later Hán dynasty, we read: "To the central inclosure at the time of offering the mid-winter sacrifice, there were four gates, and at every gate eighteen mats; to the outer inclosure, there were also four gates, and at every gate thirty-six mats; making together 216 mats, all made of rushes; to take charge of each mat, there were 三神 *three spirits*."

In an irregular poem, on the palace of 甘泉 the sweet fountain, occurs the following: "The emperor, solemn and still, living at his precious terrace and retired dwelling, with the ornamented carvings and beautiful flower-work, amidst his deep chambers and concealed recesses, is able by this means to purify his heart and cleanse his soul, to collect his energies and dispense his favours, shewing his sense of the goodness of nature, and greeting with welcome the

三神 *three kinds of spirits :"* these, according to the commentator, are the spirits of heaven, earth, and men.

18. 搜神 Searching out the spirits. Among the 晋書 books of the Tsín dynasty, we meet with the works of 甘寶 Kan-paòu, who says, "I selected and made a collection of all the marvellous and extraordinary things, connected with spirits, and all the changes and transformations of men and things both in ancient and modern times, and have called it 搜神 *a thorough searching of the spirits*; I shewed this work, amounting to 20 volumes, to 劉惔 Lêw-tan, who said, You, Sir, may well be called the chronicler of the 鬼 *spirits*." There was also one 章炳文 Chang-píng-wăn, who had a work called the mysterious book, devoted to 搜神 *the searching out of all the spirits.*"

19. 神錢 The spirit of money. Among the 晋 Tsín books, are the works of 魯褒 Loò-paòu, who said, "Having been grieved at the covetousness of the age, I concealed my name, and published a discourse on 錢神 *the spirit of money*, in order to expose it to ridicule."

In the ode of 韋莊 Weì-chwàng, occurs the following couplet: "When trouble comes, we acknowledge the influence of wine; and when poverty goes, we feel 錢神 *the spirit of money* (creeping over us.)"

20. 通神 Thoroughly understanding, or penetrating the spirit. In a work on selecting and promoting men, written in the Tâng dynasty, we read as follows: "One 沈既濟 Shin-ké-tszê presented a momorial, in which he said, 'the way to conduct a literary examination is to write down, judge, record, and calculate, the elevation and depression of style in words and sentences; but if the chancellor does not 通神 *thoroughly understand the spirit* (of composition) he cannot attain to this.'"

天隱子 T'hëen-yìn-tszè said, "Fasting is said to be the way to promote faith, and quietly dwelling alone the way to increase knowledge, while retention and reflection lead to the

attainment of wisdom; these are the four avenues whereby 通神 *we penetrate the spirit*, hence they are called 神解 *spiritual methods.*

In a work entitled 幽閉鼓吹 the arousing and affecting of the invisible world, we read, that when "張延賞 Chang-yên-shàng undertook the office of judge and chancellor, he found that there was one large prison, in which considerable injustice had been practiced, and regarding which he frequently held his wrist in much perplexity; when he came into the judgment-hall, therefore, he summoned the goaler, and sternly admonished him, saying, This prison has been in its present state for a long time, in ten days I must have it cleared. The next morning he espied on the table of his office a note, containing the folllowing words: '30,000 strings of cash, but pray do not enquire into the affairs of this prison.' At this the judge was very angry. Next day, however, he saw another note, on which was written, '50,000 strings of cash.' The judge was still more enraged, and ordered that the business should be settled in two days. The next day there was another note, with '100,000 strings of cash' written on it. The judge than desisted from his inquiries. His disciples, watching their opportunity, enquired the cause; to whom he replied, 'When a sum mounts up so as to 通神 *penetrate even to the spirits*, there is no affair that may not be turned; I was afraid lest some calamity should come upon me, and could not but desist from my inquiries.'"

In 郭璞 Kwŏ pŏ's 椒贊 Praise of pepper, occurs the following: "By taking it constantly, without cessation, you may enlarge your perceptions, so as 通神 *thoroughly to understand the spirits.*"

In 李潮 Lè chaôu's ode of eight stanzas, addressed to 杜甫 Toó-foò, occurs the following couplet: "In 苦縣 K'hoò-hēēn (where Laòu-keun was born) so late as the time of 光和 Kwang-hô, the tablet (to his memory) was still standing; the writing whereof was so extremely thin and stiff, that it 通神 *penetrated the spirit* (to look at it.)

21. 谷神 Vacuity and immateriality. In illustration of of this phrase we have an extract from the Taouist classic, called 道德經 Taóu-tĭh-king, as follows: "(Cultivate) 谷 *vacuity* so as to reach 神 *immateriality*, and thus attain to immortality;" the commentator quoted in the Thesaurus says, that this refers to "the 神 *immateriality* which is in the midst of vacuity." On this passage see more in the Theology of the Chinese, page 191.

In the ode of 庾信 Yû-sín, we read, "The essential and the mysterious suggest the idea of the 玄牝 obscure origin; the empty and the non-existing lead to the cultivation of 谷神 *vacuity and immateriality*." See Theology of the Chinese, page 191.

The ode of 張說 Chang-shwŏ, also says, "To attain to 清虛 purity and emptiness, first cultivate 谷神 *vacuity and immateriality*."

The ode of 杜甫 Toó-foò is again quoted: "If 谷神 *vacuity and immateriality* tend to immortality, of what use will it be to cultivate one's stupid intellect."

22. 飛神 The flying away of the spirit. 關尹子 Kwan-yìn-tszè says, "Since we know that the affairs of this life are like the figments of a dream, we may allow 飛神 *our spirits to fly about* after whatsoever we see."

The ode of 李賀 Lè-hó has the following couplet: "Though we may wish to represent them as enduring for thousands of years, the 帝道 operations of the Divine Being are rapid as the 飛神 *flight of mind*."

23. 守神 To keep in or control the spirit. 鬼谷子 Kweì-kŭh-tszè said, "When one is able to follow and comply, he can in obedience to nature 守神 *control his spirit*."

In the 酉陽雜俎 Yew-yâng-tsă-tsoo, we read, "Tortoises having no ears, can 守神 *keep in their spirits*."

24. 海神 The spirit of the sea. In an ode called the 金匱 Golden Casket, written by 太公 T'haé-kung, we read, "The 南海之神 *spirit of the southern sea* is called

祝融 Chŭh-yûng; the spirit of the eastern sea is called 句芒 Ków-mâng; the spirit of the northern sea is called 顓頊 Chuen-heŭh; and the spirit of the western sea is called 蓐收 Jŭh-show." See Theology of the Chinese, page 74.

The 三齊略 San-tsê-lëŏ Record, says that "始皇 Chè-hwâng wished to construct a stone bridge in the midst of the sea; but as this was not within the compass of human power, the 海神 *spirit of the sea* set up the buttresses for him: Chè-hwâng was grateful for this kindness, and doing honour to the spirit, sought an interview; the spirit of the sea replied, saying, 'My form is ugly, and you must not delineate it; on condition of your not attempting this, I will meet with your Majesty.' Chè-hwâng then constructed a stone pier, upon which he went out about ten miles into the sea, and obtained an interview. His attendants did not dare to move their hands, but a clever fellow among them clandestinely delineated the form which presented itself with his foot. The spirit was angry, and charging his Majesty with a breach of faith, departed."

The ode of 徐陵 Tseû-lîng on snow, is then quoted: "To-morrow morning, outside the palace gate, you will see the chariot of 海神 *the marine spirit.*".

25. 水神 The essence of water, or water sprites. 管子 Kwàn-tszè has the following remark: "(Moisture) being collected between heaven and earth, stored up in the myriad of things, produced both from metals and minerals, and accumulated in all living animals, is therefore called 水神 *the essence of water.*"

In a 經 classic written on the 古 ancient 岳 mountains and 瀆 rivers, occurs the following: "禹 Yù, in regulating the waters, thrice came to 桐栢 Tûng-pĭh hill, but could not succeed in accomplishing his work there; being enraged thereat, 禹 Yù summoned 百靈 the hundred spirits, and from amongst the number imprisoned 鴻蒙氏 Hŏ-mûng-

shé and 彰賞氏 Chang-shàng-shé: by this means he obtained possession of the 水神 *water sprite* of the 淮渦 Hwaê whirlpool, called 無支祈 Woô-che-kê, and removed him to the foot of the 龜 Kwei mountain, situated between the 淮 Hwaê and 泗 Szé rivers."

In the ode of 柳宗元 Lêw-tsung-yuên, we read, that "When men use fowl's bones wherewith to prognosticate favourable years, they pay their obeisance to the 水神 *water sprites*."

A couplet from the pen of 張籍 Chang-tseĭh runs thus: "One evening, on approaching the foot of 青山 the Tsing hill, I observed every family sacrificing to the 水神 *water sprites*."

26. 淮神 The sprite of the Hwaê river. See under the above head. In the sketch of an ode addressed to an abbot, called 簹光 K'hùng-kwang, by 吳融 Woò-yûng, occurs the following: "夏禹 Yù, the king of Hëá, locked up 淮神 *the sprite of the Hwaê river*; and when it came out from the bottom of the waves, the monarch seized it with his hand."

27. 合神 Union of the spirit. In the writings of the 列子 various learned men of China, we meet with the following from 亢倉子 K'hang-chwang-tszè: "My 體 body is united to my 心 mind, my 心 mind is connected with my 氣 spiritual energies, and my 氣 spiritual energies are 合神 *in unison with my more ethereal spirit*, while my 神 *ethereal spirit* is closely allied to 無 nothing."

關尹子 Kwan-yin-tszè said, "合神 *The union of the spirit* is 無測 incomprehensible, and 契道 the connection with reason 無方 illimitable."

In the Records of 帝王 various divine rulers and kings, it is said, "Those sovereigns whose transformations are 合神 *connected with the marvellous*, are called 皇 Hwângs, mythological rulers; those whose virtue corresponds to that of heaven and earth, are called 帝 Tes, divine rulers; while those

who are themselves united by benevolence and righteousness, are called 王 wângs, common kings."

In the conversation of 夢溪筆 Múng-k'he-peĭh, occurs the following : "(In the combinations formed by) the 六壬天 horary characters of the celestial stems, (in which 壬 Jin occurs six times), with the 十二辰 horary characters of the terrestrial branches, (which amount to twelve) ; it appears, that the character 亥 haè, which is called 登明 the mounting up of brightness, is the ruling character of the first moon ; (because in the six combinations of the terrestrial branches, that character unites with 寅 yin, which is the distinctive mark of the first moon) ; and the character 戌 sŭh, which is called 天魁 the celestial chief, is the ruling character of the second moon, (because in the said combinations, that character unites with 卯 maòu, which is the distinctive mark of the second moon) ; hence the ancients called them the 合神 *union of the spirits.*" The references here made to the Chinese system of astrology, render the passage dark, without the additional phrases above inserted.

28. 凝神 The congealing of the spirits. 莊子 Chwáng-tszè has the following remark : "When the will is undivided in its exercise, the 神 *animal spirits* are as it were 凝 *congealed.*"

In the ode of 高蟾 Kaou-shen, occurs the following couplet : "The blue haze on the 洞庭 Túng-tîng hills, towards the approach of evening, 凝神 *freezes up one's spirits.*"

29. 抱神 To hold in the spirits. Another remark of 莊子 Chwáng-tszè, is to the following effect : "When in the twilight of evening, silent and still, there is nothing to be seen or heard, we 抱神 *hold in our spirits*, in order to listen (to the voice Heaven) ; our bodies then assume an erect posture." Again, "When a man possesses a pureness of mind, which approaches the unsophisticated, and an absence of all action, bordering on artlessness,

and thus 體性 coalescing with his nature, and 抱神 *holding in his spirit*, he goes abroad and mixes up with the things of this world, would he be to you an object of apprehension ?"

30. 上神 The mounting aloft of the spirit. 莊子 Chwáng-tszè again says, "When 上神乘 *the spirit mounts aloft*, and light with all the forms of being vanish away, this may be called the splendour of brightness." The commentary, also quoted in the Thesaurus, says, "When *the spirit mounts aloft* in its aspirations, the light of the sun and moon is viewed as if beneath our feet."

31. 釋神 The liberation of the spirit. The same writer says, "When 解心 *the mind is set free*, and 釋神 *the spirit liberated*, illitimable is the prospect, as if one had no 魂 embodied *soul*."

32. 精神 The animal spirits, animal energy, animated gleam, &c. The same writer is again quoted, as follows : "With regard to the five tastes, the 精神 *animal spirits* must be moved, and the 心術 thoughts of the mind influenced, before we can acknówledge what they are." Or in other words, sensation and reflection must go before knowledge.

In the same writer, we meet with the following quotation : 老聃 Laòu-tan said, "By fasting expand your 心 mind, purify your 精神 *animal spirits*, and brush up your knowledge of things."

Again, "The bright grows out of the dark, the orderly is produced by the unseen, the 精神 *animal spirits* follow the dictates of reason, visible form originates in invisible essence, and the myriad of things mutually generate by means of visible forms."

In the 春秋 Spring and Autumn Record, referring to the 吳 Woò and 越 Yuĕ countries, we read, that "風胡子 Fung-hoô-tszè once went to the 吳 Woò country, where he saw 歐冶子 Gòw-yây-tszè and 干將 Kan-tsëang, mak-

ing three iron swords, the first was called 龍淵 Lûng-yuen, the second 泰阿 T'haé-o, and the third 工布 Kung-poó. Fung-hoô-tszè sent in a report of these to the king of 楚 Tsoò, who on seeing the 精神 *animated gleam*, bursting from these blades, was highly delighted."

In an irregular poem on the 好色 love of beauty, written by 登徒子 Tăng-toô-tszè, occurs the following: "(Lovers) merely influence each other by little words, while their 精神 *animal spirits* lean on and accede to one another."

In an ode which 李郢 Lè-ching inscribed to 裴度 Fei-t'hŏ, occurs the following line: "He has the 精神 *animal energy* of a horse or a dragon, and the beauty of a sea-stork."

In the poem of 羅隱 Lô-yìn there is the following line: "When the dew collects at early dawn we first perceive the 精神 *animal vigour* of the stork."

An ode written by a Buddhist priest, called 修睦 Sew-mŭh, has the following couplet: "In the wide expanse when the autumnal showers cease, waking up from sleep we feel our 精神 *animal spirits* invigorated."

The ode of 郭鈺 Kwŏ-yŭh contains the following line: "On several occasions I have thought in my dreams of the 精神 *animated gleam* that sparkles in the gem."

33. 寧神 To quiet the spirit. 法言 An apothegm says, "Of all the acts of filial piety, none is greater than the 寧親 soothing of one's parents; and in order to soothe one's parents, there is no better method than first to 寧神 *soothe one's own spirits.*"

34. 傳神 To communicate the spirit or animation of anything. 世說 The maxims of the age say: "顧長康 Koó-châng-k'hang (a famous painter) once drew a portrait, and for several years, forbore to finish the pupil of the eye. To some who enquired the reason, Koó replied, 'The ugliness or beauty of the limbs have originally no bearing upon the excellence of the performance; but the 傳神 *communi-*

cating of animation, and the 寫照 conveying of expression, altogether depend on the touching up of this little spot.' "

In a general description of Chinese poetical authors, we have the following: "The 風神 *air and spirit* of 李太白 Lè-t'haé-pĭh were elevated and vigorous; but 少陵 Shaòu-lĭng, in the following line, 'The setting moon dilates the chamber beams,' has 傳神 *perpetuated the very spirit* of T'haé-pĭh's poetry."

In an ode on the portraying of the decayed trees, bamboos, and rocks which we may observe in our walks, written by 蘇軾 Soo-shĭh, occurs the following couplet: "Old 可 K'hò was able 寫真 to convey an accurate idea of the bamboo, in his pictures; but young 坡 P'ho can now 傳神 *communicate the spirit* of the bamboo, in his poetry."

楊萬里 Yâng-wán-lè, celebrating the bamboo in his verse, says: "Suppose we had never been favoured with 文與可 Wăn-yù-k'hò, (to delineate the bamboo); we should still have had the moon 傳神 to *express the very spirit* (of its shadow)." This thought is not unworthy of commendation; the idea is, that had painters never lived to throw the image of the waving bamboo on their canvass, the moon would have accomplished the same for us, by shadowing it on our floors.

35. 鍼神 The needle fairy. In a 拾遺記 Collection of Miscellaneous Fragments, we read, that "魏文帝 Weí-wăn-té, changed the name of his favourite concubine 薛靈芸 Seĭh-lìng-yûn to 夜來 Yáy-laê, 'it comes by night;' this lady was celebrated for her needle-work, for although she dwelt in a deeply-shaded tent, she needed not the light of a candle, but could cut out and complete a garment in no time: his majesty would not wear anything, unless it had been cut out and worked by Yáy-laê; so that the people in the palace called her 鍼神 *the needle fairy*."

36. 蛇神 The snake sprite. In the same 拾遺 Collection of Miscellaneous Fragments, we read, that "when 禹 Yù was

excavating the 龍關 Lûng-kwan hill, he espied a 神 *sprite* with a 蛇 snake's body and a human face. Yù took the opportunity of entering into conversation with this sprite, and the sprite shewed Yù a delineation of the eight diagrams, engraven on a golden plate. 蛇身之神 *This sprite with a snake's body* was 伏羲 Fŭh-he."

杜牧 Toó-mŭh, in a preface which he composed to be prefixed to the writings of 李長吉 Lè-châng-keĭh, said, "(Compared with the writings of this gentleman), the stories about gaping whales, tortoises throwing stones, 牛鬼 ox-like imps, and 蛇神 *snake-like sprites*, are hardly to be considered empty fables and lying inventions."

37. 風神 The spirits of the wind. In a 博異志 Record of strange things, we read, that "崔玄微 Tsuy-heuên-weî was sitting alone one night in spring, when suddenly a number of female companions passed before him, who called themselves 楊氏 Yâng-shé, 李氏 Lè-shé, 陶氏 Taóu-shé, &c. There was also a crimson-robed damsel, who said that her surname was 石 Shĭh, and her name 阿措 A-tsoo. They had scarcely seated themselves, before the aunts of the 封 Fung family were reported to have arrived; wine was then ordered, and the 十八姨 eighteen aunts in holding the cup upset the wine, and soiled A-tsoo's clothes. A-tsoo whisked her sleeve in a pet, and got up. The eighteen aunts said, we are only young damsels, sporting with wine. Whereupon they all retired. The next night they came again: when A-tsoo said, all we female companions dwell in this garden, and every year it is injured by blasts of fierce winds. I have constantly besought the eighteen aunts to afford us some protection; last night I did not make myself agreeable to them, and thus find some difficulty in obtaing their aid; but if the scholar who lives here wishes to obtain their protection, he must make for us a red flag, with the sun, moon, and five planets delineated upon it: let him set up this flag to the east of the garden, and he will

escape further calamity. The scholar complied with this direction, and when the east wind shook the earth, none of the flowers in the garden were moved. He then understood that all the females he had seen were the 精 fairies of the various flowers, that A-tsoo was the celebrated pomegranate of 安州 Gnan-chow, and that the 十八夷 eighteen aunts of the 封 Fung family, were the 風神 *spirits of the wind.*"

38. 花神 The flower genius. In a 異人錄 Record of Strange Men, it is said, that "宋單父 Súng-shen-foò, was well-skilled in the art of planting, so that his 牡丹 Môw-tans (Peonies) were of a thousand sorts. The 上皇 High Imperial One summoned him to 驪山 Lé-shan, where he planted 10,000 flowers, all of which were different: so that the people of the palace called him 花神 *the flower genius.*"

元好問 Yuên-haóu-wăn, in his ode on the apricot garden, says, "For the fragrant exhalations of morning, and the beautiful dyes of evening, we are indebted to 花神 *the genius of flowers.*"

高啓 Kaou-k'hè, in his ode on the plum blossom, says: "When we view their scattered forms hanging their lovely heads, we cannot help observing that 花神 *the genius of flowers* has been out for a ramble."

39. 會神 The union of spirits. In a piece written in admiration of sage-like sovereigns obtaining virtuous ministers, we meet with the following: "When such princes as 堯 Yaóu, 舜 Shún, 禹 Yù, 湯 T'hang, and 文 Wăn with 武 Woò, obtain such ministers as 稷 Tseĭh, 契 Sëĕ, 皋陶 Kaou-yaóu, 伊尹 E-yin, and 呂望 Leú-wáng, there is clearly to be seen at court the solemn demeanour of the sovereign and the orderly arrangement of his servants, 聚精 collecting their energies, and 會神 *uniting their spirits*, most evidently suited to one another."

40. 游神 The wandering of spirits. 王褒 Wâng-paòu, in his 九懷 nine considerations, says, "When the 九靈 nine ethereal ones mount aloft, there is 游神 *a rambling*

abroad of spirits; and when the daughters of music are still, we observe the glimmerings of morning."

In a work called 解嘲 Keaè-chaôu, we read "In the tranquil and silent region, is the abode of 游神 *wandering ghosts*."

In a letter written by 馮衍 Fung-yên, with the view of persuading 鄧禹 Chíng-yù. occurs the following sentence: "Truly but too seldom has 游神 *my spirit rambled* through the forests of literature, and 馳情 my imagination rioted in the region of the mysterious."

41. 六神 The six spirits. In the 九歎 nine aspirations of 劉向 Lôw-hëáng, we meet with the following: "Unite in sacrifice the (genii of the) five mountains, with the 八靈 eight intelligences (of the directions of the wind); enquire of the 九魁 nine stars of Ursa Major, with the 六神 *six spirits* (of the cardinal points.)"

42. 要神 To seek to win over the spirits. In a work called 反離騷 Fàn-lê-so, we read: "Expend aromatics and rich viands, in order to 要神 *win over the spirits*; also diligently look out for the precious stones and reeds (used in their service.")

43. 潛神 To withdraw one's spirit. From a work entitled 答賓戲 Tă-pìn-hé, we have the following extract: "In solitude our thoughts expand beyond the limits of the universe, while our researches penetrate into the minutest atom; thus 潛神 *withdrawing our spirits* in meditative reflection, we promote our own longevity."

44. 娛神 To exhilarate one's spirits. In an irregular poem on amusements, we read: "His sacred Majesty in feasting feels happy, but does not indulge to excess; by 娛神 *exhilarating his spirits* he retards the approach of old age, which is the true method of prolonging life."

45. 洛神 The *fairy* of the river Lŏ. In a preface to an irregular poem on the 洛神 *fairy of the river Lŏ*, written by 曹植 Tsaôu-shĭh we read: "After having visited the

capital, on returning I crossed the river 洛 Lŏ: the ancients have called the 神 *fairy* of this river 宓妃 Lady Meĭh; and I, having been moved by the answer which 宋玉 Súng-yŭh gave to 楚王 the King of Tsoò, regarding this female sprite, wrote this preface."

In an irregular poem written by 謝靈運 Sëáy-lîng-yún, on the 江妃 nymph of the Yâng-tszè-këang, we read: "招魂 The invited ghosts settled their feelings, and the 洛神 *fairy of the Lŏ river* purified her thoughts, while they carried to the utmost the extensive arrangements of former days, and exhausted the elegant flatterings of ancient times, (in order to propitiate these sprites.")

In the ode of 孟浩然 Măng-haóu-jên, we read thus: "Her singing made us imagine that she was among the disciples of 郢 Ching (a famous singer) while her form was comparable to that of the 神 *fairy* of the 洛 river *Lŏ*."

The ode of 陳嘉言 Chîn-këa-yên, has the following couplet: "With united hands they espied the submagistrate 潘 Pwan, and with divided heads they contemplated the 神 *fairy* of the 洛 river *Lŏ*."

The ode of 權德輿 Keuên-tĭh-yû contains the following: "As the clouds and rain of the 巫 Woó hill remind one of the 神 *fairy* of the river 洛 *Lŏ*, so her pearly buttons and perfumed waist exactly suited her beautiful form."

The ode of 杜牧 Toó-mŭh also says: "Who is so beautiful as the 神 *fairy* of the 洛 *Lŏ* river, resembling a young person of fourteen or fifteen."

46. 騁神 To set forth the spirit. In an irregular poem on the guitar, we read, "夔 Kwei and 襄 Sëang 薦法 exhibited the methods of their arts, whilst 般 Pwan and 倕 Chuy 騁神 *set forth the spirit* of their inventions."

47. 駭神 To terrify one's spirit. The same ode says, "In changing the tune he used diverse keys, and yet played them in unison; so that he moved all the hearers, and 駭神 *electrified their spirits*."

48. 貴神 The honourable spirits. 劉孝儀 Lêw-heaóu-ê, whilst penning an ode to correspond with that on the temple of 漢高祖 Hán-kaou-tsoò, said, "Gems and presents are intended to honour 明祀 the illustrious objects of sacrifice, while victims and libations are used for complimenting 貴神 *the honourable spirits.*"

49. 麗神 Licentious sprites. The ode of 陳暄 Chîn-seuen has the following: "At 鎮西 Chin-se they sang 艷曲 wanton songs, and at 臨淄 Lîn-tsze they honoured 麗神 *licentious sprites.*"

50. 姑射神 The fairy of Koo-sháy. 莊子 Chwáng-tsze says, "At the contemptible little hill of 姑射 Koo-sháy, there dwells a 神人 fairy, whose flesh is like the flakes of driven snow, and who is secluded from observation, like a young virgin."

51. 酒亂神 Wine confuses the spirit. 荀子 Seun-tszè says, "The drunken man attempts to step over a ditch a hundred paces broad, thinking it only a puddle of a foot wide; he also stoops when entering a city gate, as if he were going through the small door of the harem; for 酒亂其神 *wine has confused his spirit.*"

劉晝子 Léw-hwă-tszè has said, "Do not allow the influence of joy or sorrow to 亂神 *disturb your spirits.*"

52. 陽臺神 The spirit of the open terrace. "Why disturb yourself about a little shower of rain? call hither 陽臺神 *the spirit of the open terrace.*"

53. 百代神 The spirit of a hundred ages. In the ode of 蘇頲 Soo-king, we read: "The chirping of the swallow indicates, that the three kinds of cultivation are successful; and the coiling of the dragon shews, that he is 百代神 *the spirit of a hundred ages.*"

54. 九日神 The nine days' spirit. In the ode of 賈至 Koò-ché, we read: "Fate brings us sometimes to the sage of a thousand years, (i. e. prosperity); and time con-

ducts us occasionally, to the 九日神 *nine days' spirit*, i e. poverty."

55. 至神 Extremely mysterious. Under this head, we have an extract from the 易經 Book of Diagrams, as follows: "The scheme of the Diagrams is without thought, and without action, it is silent and motionless; but when put in operation, it reveals all matters under heaven: what but the 至神 *most mysterious* thing in all the world, could have been equal to this." See Theology of the Chinese, page 129.

56. 盡神 To carry to the utmost the marvellous. Another extract from the 易經 Book of Diagrams, is as follows: "Confucius said, Books cannot contain all that men would say, and words cannot convey the whole of one's meaning. If so, are we to conclude, that the intentions of the sage cannot be discerned? No: for the sage has set up the forms of the prognostications, to convey fully his views; and established the diagrams, to shew fully the difference between the true and the false; he has likewise annexed the explanations, in order to express his full meaning. He has made changes and indications (in the diagrams,) in order to shew the full extent of its advantages; while he encourages and urges on those who work the scheme, in order to 盡神 *carry to the utmost its marvellousness.*" See Theology of the Chinese, page 136.

57. 窮神 To understand thoroughly that which is mysterious. Again, the 易經 Book of Diagrams is quoted, as follows: "Going on from this (lower attainment) the studied advances, until he attains a point which surpasses common apprehension; he 窮神 *comprehends thoroughly the mysterious*, and knows fully the transformations of nature; thus reaching the fulness of virtue." See Theology of the Chinese, page 139. In paraphrasing this passage, one commentator says, "Passing on between these two, the student attains to the 微妙 abstruse and wonderful, not to be com-

prehended by common minds, while he thoroughly exhausts the 微妙之神 *wonderfully marvellous*, and perfectly knows the ever-changing doctrine."

58. 祐神 To assist spiritual beings. Another quotation from the Book of Diagrams. "The (diagrams) bring to the knowledge of men the right course of things, and bring human actions into contact with 神 invisible beings; in this way (the diagrams) may be useful in the intercourse of men, as well as of 祐神 *some assistance to invisible beings*." See Theology of the Chinese, page 125.

59. 圓神 Round and mysterious. The 易經 Book of Diagrams is again referred to, as follows: "Thus it is that the character of the divining straw is 圓而神 *round and inscrutable*; and the character of the eight diagrams is square and within comprehension." See Theology of the Chinese, page 131. A commentator says, that "round and inscrutable," refers to the changes of the straws, which are interminable; while "square and within comprehension," refers to the settled principles of things.

We have then a quotation from the song of 庾信 Yû-sín, in allusion to the Hëá dynasty, as follows: "Ceremonies should be fixed like the decree of Heaven, and wisdom adapt itself to circumstances, as the 圓神 *revolving and mysterious* (changes of nature)."

60. 聖神 Sagelike and inscrutably intelligent. Under this head, we have a quotation from the 書經 Historical Classic, as follows: "The virtues of the divine ruler (Yaou) were extensive and all-pervading, he was 聖 *sagelike* and 神 *inscrutably intelligent*, both 武 dignified and 文 accomplished." See Theology of the Chinese, p.p. 6, 46.

Then follows a quotation from a memorial, drawn up by 羅畸 Lô-kê, who said, "When the middle kingdom becomes intelligent and prosperous, and when its fate is to have 聖 *sagelike* and 神 *inscrutably intelligent* princes, then distant nations will hasten to her coasts, and cherish

towards her the respectful feelings of servants and children."

61. 羣神 The host of spirits. Here we have another quotation from the 書經 Historical Classic, as follows: "Shún looked in his worship towards the hills and rivers, universally including 羣神 the host of spirits." See Theology of the Chinese, p. 44. Also Inquiry, p. 46. and Morrison's Dictionary, Part 1. Vol. 1. p. 804.

From the 左傳 Tsò-chuén, we have the following quotation: "The form of the imprecation is addressed to the famous hills and celebrated rivers, 羣神 to *the host of spirits*, and the 羣祀 multitude of objects sacrificed to."

In an irregular poem on the 甘泉 palace of the sweet fountain, we read, "Select the head necromancers to call at heaven's portals, and opening the court of heaven invite the 羣神 *host of spirits.*"

In an irregular poem by 張衡 Chang-hăng we read, "whilst felicitating 羣神 *the host of spirits* who hold the wands of office, he was displeased with the faithlessness of the 防風 Fâng-fung country."

62. 明神 Intelligent spirits. Here we have a quotation from the 詩經 Book of Odes, as follows: "Whilst we respect and venerate 明神 *intelligent spirits*, we ought to escape the wrath of Heaven." See Theology of the Chinese, p. 65.

Then follows a quotation from the 周禮 Book of Ceremonies of the Chow dynasty, under the 秋官 autumnal officer, which runs thus: "The officer in charge of covenants attended to the manner in which these covenants were drawn up, and the ceremonies attending them, when he faced the north, and announced the same to the 明神 *intelligent spirits*." The commentator tells us that the intelligent spirits here refer to those which preside over the sun and moon, hills and rivers.

After this we have a quotation from the 左傳 Tsò-chuén; "When a country is about to prosper 明神 *intelligent spirits* descend and inspect its virtue."

班固 Pán-koó, speaking in admiration of the emperor's 東巡 eastern tour of inspection, says, "明神 *Intelligent spirits* frequently respond to their votaries, and felicitous verifications are sent down."

In the ode of 楊烱 Yâng-kăng we read, "Purity and sincerity move heaven and earth, fidelity and rectitude influence 明神 *intelligent spirits.*"

In an ode on the sacrifices offered to the lady 黃陂 Hwâng-po, composed by 劉商 Lêw-shang, occurs the following: "The clouds and rain upon the blue hills are in accordance with the arrangements of 明神 *intelligent spirits.*"

63. 依神 To rely on, or to afford reliance to spirits. In the 禮記 Book of Ceremonies we read, that "they spread the mats and put the tables uniformly, to afford something 依神 *for the spirits to lean upon.*"

In a book on geography, published in the 晉 Tsín dynasty, we have the following passage: "When 高陽 Kaou-yâng was on earth, he 依神 *relied on the spirits*, while 帝嚳 Té-kŭh complied with Heaven and practiced righteousness."

64. 化神 Transformations myterious. Under this head, the writer in the 禮記 Book of Ceremonies, speaking of music, says, "When feeling is deep, the elegant expression of it will be clear; as when the spiritual energies of nature are full, then 化神 *its transformations are mysterious.*" The commentator says, that 神 Shîn here means *mysterious* and incomprehensible. See Theology of the Chinese, p. 92.

In the writings of 班固 Pán-koó, found in the 後漢書 books of the later Hán dynasty, we have the following; "The great 神 *marvel* 化 is the *transformation* of nature, in which we continually observe complete perfection."

65. 率神 To lead forth the spirits. In the 禮記 Book of Ceremonies we read, "Music is intended for the promotion of harmony, thus (when played up) 率神 *it leads forth the*

spirits and in this respect follows the pattern of Heaven." See Theology of the Chinese, p. 90.

66. 室神 To keep the spirits in the inner apartment. Another quotation from the 禮記 Book of Ceremonies is as follows: "When the villagers were exorcising demons, Confucius put on his court-dress, and stood on the steps (of the ancestorial temple.) that he might 室神 *retain the spirits* in the inner apartment (of the building.)" See Theology of the Chinese. page 88. Inquiry, page 106.

67. 社神 The spirit of the ground. In the 禮記疏 Explanations of the Book of Ceremonies, we read, that " 脩 Sew, the son of 共工 Kúng-kung loved to wander abroad, but wherever he set his foot, he invariably inspected things most accurately; hence the people sacrificed to him, as 社神 *the spirit of the ground.*"

In the odes of 漢愈 Hán-yù, we read, "The blade of wheat contains the ear, and the mulberry-tree produces its fruit, but both of them depend on the soil, and rejoice in the 社神 *spirit of the ground.*"

67. 歆神 To feast the spirits. In the Explanations of the 周禮 Ceremonies of the Chow dynasty, we read, that "When mention is made of songs, posture-making, and victims, the meaning is, that on the prince bringing in the victim, the songs and posture-making commence; intimating that the sacrifices are fat and fragrant, in order to 歆神 *feast the spirits.*"

68. 大神 The great spirits. In the 周禮 Book of Ceremonies of the Chow dynasty, it is said, that "(When kings go out to war) a sacrifice corresponding to the celestial one should be presented, an earthen altar should be built to the 大神 *great spirits*, while the military weapons should be sacrificed to at the great hills and rivers." The Commentator, also quoted in the Thesaurus, says, that "the great spirits here refer to the spirits of the earth and of the adjacent mountains."

A 詛 form of imprecation, employed against the 楚 Tsoò country, contains the following: "Let the public offerer of prayer, named 邵鼛 Shaóu-tung, spread forth his supplications, and announce them to the illustrious and 大神 *great spirit* 亞駝 A-io."

69. 共神 To provide for the spirits. In the 左傳 Tsò-chuén we read, that "The 尹 magistrate of 芋 Yu, named 無宇 Woô-yù, said, As connected with heaven there are ten days, (i. e. ten days designated by the ten horary characters called celestial stems,) so among men there are ten ranks, the inferior among whom serve the superior, while the superior 共神 *provide for the spirits.*"

70. 禋神 To sacrifice to the spirits. Among the 周語 Sayings of the Chow country, is the following: "The private historian 過 Kwó said, When men do not 禋 *sacrifice* to the 神 *spirits*, and yet seek for happiness, the spirits will certainly send down calamity upon them. To present offerings with a pure intention is what is meant by 禋 sacrifice."

71. 昭神 To set forth the spirit. Among the same 周語 Sayings of the Chow country, is the following: "周 Chow, the son of 孫談 Sun-tán, of the 晉 Tsín country, in 昭神 *setting forth the spirit*, was enabled to display his filial piety."

72. 考神 To adjust the spirit. In the same work there is a saying of 伶州鳩 Lîng-chow-kew, to the following effect: "Music commencing with the note called 姑洗 Koo-sè is played up, when we have to purify the hundred objects, 考神 *to adjust the spirits*, and to entertain guests."

73. 馮神 To rely on spirits. In the same work a writer says, that "Our 姬 Ke clan, sprang from 皇妣 the imperial grand-mother, who dwelt in the 天黿 celestial tortoise (one of the lunar mansions); she was the niece of 太姜 T'haé-këang, and the descendant of 伯陵 Pih-lîng, the 神 *spirit* on whom 逄公 Pung-kung 馮 *relied*."

74. 庶神 All the spirits. In the 齊語 Sayings of the

Tsê country, is the following direction : " In conjunction with the princes of the empire let them adorn the victims, and draw up the form of the covenant, in order to imprecate 庶神 *all the spirits* above and below."

75. 象神 Like the spirits. In the 史記 Historical Records respecting 武帝 Woò-té, one 文成言 Wăn-chîng-yên advised the emperor, saying. " If your Majesty wishes to maintain a communication with 神 spiritual beings, and your palaces and robes are not 象神 *like those of the spirits*, the 神物 *spiritual beings* will not approach you."

In the 天文 Astronomical Works of the 晋 Tsín country, one 張衡 Chang-hăng said. " All the stars are disposed in order, each one having something to which it belongs : those that are over the desert resemble wild animals, those that are over the court resemble the officers, and those that are over men in general 象神 *resemble the spirits*."

76. 屬神 To keep together the spirits. In the 歷書 annals of 史記 history, we read, that " 顓頊 Chuen-heŭh ordered the corrector of the south named 重 Chúng to attend to the business of heaven, in order to 屬神 *keep together the spirits* ; whilst he commanded the corrector of the north named 黎 Le to attend to the business of earth, in order to 屬民 keep the people in their proper places ; causing them to revert to the old regulations, and not to intrude familiarly into forbidden things." The commentator says, that 屬 shŭh means 會 to keep together, or to collect under the proper head.

77. 善神 Good spirit. In the 史記 Historical Record of the times of 秦始皇 Tsín chè-hwâng, we read, that " 始皇 Chè-hwâng once dreamed that he had a battle with 海神 the spirit of the sea. Whereupon he enquired of the interpreter of dreams, who said, you must banish away this 惡神 evil spirit, and then the 善神 *good spirit* may be induced to come "

In the account of 王安石 Wâng-gnan-shĭh, met with

in the 宋史記 History of the Súng dynasty, we read, that "呂惠卿 Leú-hwúy-k'hing came to pay his obeisance at the emperor's gate, when 安石 Gnan-shih petitioned, that this man might be admitted to take a part in the government of the country: he also prayed, that the emperor would summon 韓絳 Hán-këáng, to officiate in the stead of himself, (as prime minister). These two men strictly adhered to the pattern which he had set them, without the slightest failure: so that the men of that day called 絳 Këáng, the 沙門 the priest that handed down the system, and 惠卿 Hwúy-k'hing the 善神 *good spirit* that protected the scheme of government, established by Gnan-shih."

78. 候神 To look out for apparitions. In the 封禪書 book on the appointment and transfer of offices met with in the 史記 Historical Records, we read, that "公孫卿 Kung-sun-k'hing 候神 *was looking out for apparitions* at 河南 Hô-nân, when he saw the foot-marks of a 仙人 fairy, named 緱氏 How-shé, on the city wall."

The same work also says, that some 方士 mountebanks having asserted that "in the time of 黃帝 Hwâng-té, five cities and twelve galleries were built, in order to 候神人 *look out for apparitions*, at certain seasons of the year; the decree was issued to the following effect: The emperor has given permission, that in the coming year, these should be constructed according to the pattern."

79. 氣神 Vapoury spectres. In the 封禪書 book on the appointment and transfer of offices, met with among the Historical Records, there is a story about one 新垣平 Sin-hwân-ping, who, looking up into the air, thought that he saw 有神氣 *some spectres and vapours* there, like men with silk caps on: upon which the emperor, believing his words, ordered several temples to be built, and 平 Ping to be richly rewarded. He then thought, he saw 金氣 a golden vapour in another place, and was about to involve

the court in more expense, when "some persons sent up a memorial, stating, that what 新垣平 Sin-hwân-pîng talked about 氣神 *vapoury spectres*, was altogether false;" whereupon the emperor gave him over to the officers of justice, and caused him to be put to death.

In a work entitled 皇極經世書 Hwâng-keĭh-king-shé-shoo, we meet with the following sentence: "With regard to the earth, we may consider, that its 質 substance constitutes its 質 grosser element, and its 氣 *vapour* forms its 神 *spirit*."

80. 承神 To receive the spirits. In the 禮樂志 Account of Ceremony and Music, found in the 漢書 Books of Hán, we read "When (the emperor), in his beautifully-embroidered robes spread all around him, 承神 *goes to receive the spirits*, they come."

In a work called 雲及七籤 Yûn-keĭh-tseĭh-tsëen, we read: "You should immediately go to 承神 *receive the spirits*, and to 鼓風 arouse the wind, that in obedience to the flow of waters, they may spread abroad the waves."

81. 媼神 The mother spirit. In the 禮樂志 Record of Ceremonies and Music, met with in the 漢書 Books of Hán, we read: "Only the 泰元 Great Original is especially honoured, while the 媼神 *mother spirit* yields us abundance of happiness." The commentator on this passage says, "The great original is Heaven, and the mother spirit refers to earth; the passage implies, that the spirit of heaven is especially to be honoured, while the spirit of earth yields us abundance of delight."

劉禹錫 Lêw-yù-seih in his preface to an irregular poem written on 砥石 Te-shĭh, says: "The 媼神 *mother spirit* sends forth dampness."

82. 竦神 Overawed in spirit. In the same 禮樂志 Record of Ceremonies and Music, we read: That "the listeners without exception felt as if 虛已 deprived of their self-possession, and 竦神 *overawed in spirit*; they were other-

wise delighted and received that which flowed towards them."

83. 交神 To have intercourse with spirits. In the 郊祀志 Record of the sacrifices offered at the winter solstice, found in the 漢書 Books of Hán, we read, that "When the Book of Odes speaks about 'following out the old regulations,' it means by 'old regulations' the institutions of the former kings: 文王 Wăn-wâng made use of these 交神 *to hold intercourse with the spirits* in sacrifice, and thus his sons and grandsons, became numerous in the extreme."

In the works of 韋少翁 Wei-shaòu-ung, we meet with the following observation; "Those who discussed the subject further considered, that the ode referring '清廟 to the purity of the ancestorial temple,' implied that the ceremonies observed in 交神 *holding intercourse with the spirits* ought invariably to be pure and peaceful."

The work of 終軍 Chung-keun, says, that "the essential part of sacrifice consists in 交神 *holding intercourse with the spirits*, and that the excellence of music consists in its 𦗟明 satisfying intelligent beings."

In the 哥 song of 五神 the five spirits, we meet with the following direction, "交 *hold intercourse with* 神 *the spirits*, as if you were entertaining them."

84. 秦神 The sprite of the Tsîn country. In the works of 楊雄 Yâng-heûng, met with in the 漢書 Books of Hán, occurs the following: "秦神 The sprite of the Tsîn country being afraid, trampled on his own soul, and skulked under the banks of the stream." The commentator on this passage says, "That in the time of 文 Wăn, the duke of 秦 Tsîn, there was 怪 a monstrous elf about the court, which turning itself into a cow, fled to the southern hill, and hid among the trees of the wood: when the trees were cut down, it changed its shape again, and entered the 豊 Fung water. The duke 文 Wăn abominated it, and made an image of it in order to bring it under subjection. This is what the people of the present day mean by 'the horned one:' which is called

the 秦神 *sprite of the Tsîn country.* It means that this 神 *sprite* became frightened, and dived into the water, where it trod on its own 魂 soul, and skulked with its back against the side of the pool, on account of its excessive terror."

85. 和神 To harmonize one's spirits. In the works of 車千秋 Keu-tseen-tsew, met with in the 漢書 Books of the Hán dynasty, occurs the following; "By attentively listening to the sounds of music, we 養志 foster our vigour of mind, and 和神 *harmonize our spirits.*"

The song of the lady 王 Wang of the empyreal palace, contains the following expression: "The pearly pipe 和 *soothes* 神 *my spirits,* while the golden wine-cup dissipates my sorrows."

In an irregular poem on a chrysanthemum growing in the court, written by 楊炯 Yâng-keùng, we have the following: "To 保性 foster one's disposition and 和神 *soothe one's spirits,* is the way to promote final felicity."

86. 鹽神 The fairy of salt water. In the account of the 南蠻 southern barbarians, met with in the 漢書 Books of Hán, is the following statement: "In the 鹽水 salt water there is a 女神 *fairy lady,* who addressed 廩君 Prince Lin, saying, 'This territory of yours is wide and extensive, producing both fish and salt, I wish to remain and dwell with you.' The prince Lin refused; when the 女神 *fairy lady* came unexpectedly one evening and took up her abode with him. In the morning she transformed herself into an insect, and with the rest of the insects flew about in such swarms as to obscure the light of the sun, so that the sky and the ground were both darkened: this continuing for more than ten days, Prince Lin waited for his opportunity, and shot her dead with an arrow; after which the sky became clear."

87. 安神 To compose the spirit. In the writings of 仲長統 Chúng-châng-t'hùng, met with in the 漢書 Books of Hán, we read as follows: "安神 *Composing your spirit* in the inner apartments, you may aspire to the mysterious

emptiness spoken of by the Taouists; also 呼吸 managing your breath in pure placidity, you may aim at some conformity to their most eminent doctors."

88. 協神 The united spirits. In an astronomical work, 天文志 met with among the 漢書 Books of Hán, we read that, "三皇 The three imperial ones excelled in their transformations, while the 協神 *united spirits* were pure in their simplicity."

89. 熙神 To felicitate one's spirit. In the account of 梁冀 Leâng-ké, met with in the 漢書 Books of Hán, it is said, that "One 袁著 Yuen-choô sent up a memorial to him, saying, 'You the great general, should imitate the practice of those who store up their carriages; you should recline on a high pillow and 熙神 *felicitate your spirit.*"

90. 嗇神 To be sparing of one's spirits. In the account of 周磐 Chow-pwan met with in the 漢書 Books of Hán, we read that "周 Chow was able to requite his parents, 嗇神 *he was sparing of his animal spirits*, and thus promoted his happiness." The commentator says, that sparing means to be careful of indulging too great a flow of animal spirits.

91. 箭神 The demon of the arrow. In the account of 耿恭 Kăng-kung, contained in the 後漢書 Books of the later Hán dynasty, we meet with the following statement: "The northern 禪于 Shen-yu, (Tartars) attacked the city of 金蒲 Kin-poò, when 恭 Kung ascended the citadel to defend it; in doing which he took some poison, and rubbed it on his arrows, spreading the report, that the 漢家 Chinese had 箭神 *demons in their arrows*, and that all who might be wounded thereby, would meet with some unforeseen calamity. He then shot them off from a strong bow, and those of the enemy who were struck by the arrows, on looking at their wounds, perceived a bubbling of the blood; this induced great alarm, and led them to say to each other, 漢兵神 the weapons of the Chinese have *demons* in them;

and they are much to be dreaded.' Whereupon the Tartars raised the siege."

In the ode of 黃庭堅 Hwâng-tìng-këen, occurs the following: "When the Chinese took the city of 洮州 T'haou-chow, their 前有神 *arrows had something marvellous* in them."

92. 洞神 To penetrate into the spiritual. In the works of 陸雲 Lŭh-yûn, contained in the books of the 晋 Tsín country, we read, "Fathom the abstruse, collect the scattered, 思心 reflect on the mental, and 洞神 *penetrate into the spiritual.*"

In the 三皇記 Record of the three Imperial Ones, found in the 路史 Loo-shè history, occurs the following: "靈書 The treatise on spiritual things, and the work on the 八會 eight conjunctions, certainly 洞神 *penetrate into the spiritual.*"

The 隱注 secret explanations of the 玉經 Perfect Classic say, "That the 三元 three originals, and the 八會 eight conjunctions, naturally led to the perfection of writing, and were first discovered by observing the foot-prints of birds. The 眞誥 True Injunction says, that the 八會 eight conjunctions are the origin of writing. The 太洞經 Great Penetration Classic says, The arrangement of the 三皇 Three Imperial Ones, (the trinity of the Taouists) is as follows: 玉淸 The Perfect Pure One 洞眞 penetrates into the abstracted, the 上眞 Superior Pure One 洞玄 penetrates into the mysterious, and the 太淸 Infinite Pure One 洞神 *penetrates into the spiritual.*" See Morrison's Dictionary, Part I. Vol. I. p. 15.

93. 頤神 To promote one's spirituality. In the account of 曹毗 Tsaôu-pe, met with in the 晋書 books of Tsín, we read as follows: "虞公 Yû-kung dwelt alone, on a lofty precipice, in order to 頤神 *promote his spirituality;* while 梁生 Lëâng-săng went away to the southern regions, in order to 保眞 maintain his abstractedness."

Also in the writings of 傅咸 Foó-hëën, we read, "It is said that you ought by silent mediation 頤神 *to promote your spirituality*, and whenever you meet with any great gain or loss, you should lay fast hold on this principle."

In the account of 崔浩 Tsuy-haóu, found in the 魏書 books of Weí, 浩 Haou addressing the emperor said, "Your Majesty should saunter about, without anything to do, and thus 頤神 *nourish your animal spirits*, and promote your longevity."

94. 徽神 The excellent spirit. In the 樂志 Record of Music, found in the 南齊書 books of the Nân-tsê dynasty, we meet with the following: "Intelligently venerate the 皇祖 imperial ancestor, and respectfully invite 徽神 *the excellent spirit*."

95. 樹神 The sylvan elf. In the account of the 西域 western regions, found in 北史 the northern historians, we have the following strange recital: "The 女國 country of the Amazons lies to the south of the 葱嶺 Tsung mountain, where the people commonly serve a 神 spiritual being, called 阿修羅 O-sew-lô: there is also a 樹神 *sylvan elf*, to whom at the beginning of the year they off r a human being in sacrifice; for which, however, a monkey is sometimes substituted: when the sacrifice is over, the offerer goes amongst the hills and prays; a bird like a male pheasant then comes, and perches on the palm of his hand; if on cutting open the stomach of this bird, they find it full of corn, they predict a favourable year; but if of gravel, then calamities are looked for. This is called divining by means of birds."

In the work entitled 搜神記 a general Inquiry into all the spirits, we read, that, "In the district of 龍舒 Lûng-shoò, in the prefecture of 廬江 Leu-këang, there lived a widow woman, named 李憲者 Lè-hëën-chày, who getting up one night in her house, saw a female clothed in embroidered garments, calling herself 皇祖 the imperial grandmother 樹

神 the *fairy of the woods*, who was able to get up clouds and rain."

In an ode in praise of the 竹鼴 bamboo mouse, composed by 王禹 Wâng-yù, we have the following couplet: "In regard to rank it attaches itself to the altar of the 樹神 *sylvan fairy*, and in respect to income it steals the rice of the great granary."

96. 心神 The heart and mind. In an account of the 釋老 Buddhist and Taouist religions, found in the 魏書 books of Wei, it is said, "That their religion consists in setting aside 邪思 disorderly thoughts, and in thoroughly cleasing 心神 *the heart and mind*."

In 獨異志 a Record of strange and singular things, we read that, "李廣 Lè-kwàng, the imperial historian of the 北齊 northern Tsê dynasty, was most intensely addicted to reading; one night he dreamed that a man came to him, saying, 'I am your 心神 *heart and mind*, you have oppressed me by excessive labour; I therefore now take my leave of you;' after this 廣 Kwàng became suddenly ill and died."

97. 殫神 To exhaust the spirit. In the account of 溫彥博 Wăn-yen-pŏ, met with in the 唐書 books of T'hâng, we read, "That after 彥博 Yen-pŏ was dead, his imperial master sighed, saying, 'Yen-pŏ, on account of his anxiety for the country, 耗思 has expended his thoughts and 殫神 *exhausted his spirits*; I am sorry that I did not allow him a little leisure, that he might promote his longevity.'"

98. 拜神 To do obeisance to the spirits. In the 樂志 Account of sacred music, met with in the 宋史 History of the Súng dynasty, we have the following statement: "The carpetted table is intended 朝帝 to pay court to the gods, and the 竹宮 bamboo houses are meant 拜神 *to do obeisance to the spirits*."

The bamboo houses here mentioned allude to the little imitation houses, made of bamboo and paper, which the Chinese

burn, when they worship the manes of their ancestors."

In the ode of 李賀 Lè-hó, we have the following line; "拜神 *By doing obeisance to the spirits*, we obtain the grant of longevity which we offer up to the emperor."

99. 稽神 To inquire into the spirits. In an account of 藝文 arts and literature, met with in the 宋史 History of the Súng dynasty, we read that "徐鉉 Tseû-heuen composed a treatise, entitled 稽神録 *an inquiry into the spirits*."

100. 山神 The spirit of the hill. In 山海之經 a fabulous account of hills and seas, we read, that "鍾山之神 *The spirit* of the Chung *hill* was called 燭陰 Chŭh-yin; when it opened its eyes to see, there was day, and when it closed them, there was night; when it blew roughly, there was winter, and when softly, there was summer; its body was 1,000 le in length, and it dwelt to the east of 無膂 Woô-shin."

Again, in the same book we read, "At the 堵山 Too *hill* there is a 神 *spirit*, called the 天愚 celestial fool, who dwells there; he frequently gets up unusual storms of wind and rain."

In the 稽神録 Inquiry into the spirits, mentioned under section 99, we read, that "In a village in 袁州 Yuen-chow, there was an old man, whose disposition was respectful and kind, and his family very rich; one day, a young person clothed in purple, with a great retinue of servants and chariots, came to his house, asking for something to eat; the old gentleman invited him in, and spread a table before him, richly provided, with sufficient for all his attendants; while the old man waited upon them. The youth said, "I am 仰山神 *the spirit* of the Yang *hill*; all those who sacrifice to me, obtain happiness thereby. Observing that you were a superior man, I have come to you, asking for something to eat."

In the ode of 李端 Lè-twan, we have the following cou-

plet: "With boiled fish, you may entertain a 水客 visitor from the waters, and with supplies of wine you may pour out libations to 山神 *the spirits of the hills.*"

101. 吉神 Fortunate fairies. From the 山海經 fabulous account of hills and seas, we have the following: "The 九水 nine streams uniting and flowing to the north, enter the Yellow river; in these, there are many 蒼玉 azure gems and 吉神 *fortunate fairies.* One named 泰逢 T'haé-fûng guards them."

102. 鼓神 The drumming spirit. An extract from the same work is as follows: "The 神鳥 fairy bird of the 天山 celestial hill is called 帝江 Té-këang; it is well-acquainted with the mysteries of music and dancing; one calls it, the 鼓神 *drumming spirit.*"

103. 不神 Not to become an active spirit. In the writings of 老子 Laòu-tszè, we meet with the following extract: "When (a sovereign) governs the empire by right principles, 其鬼不神 the quiescent spirits 神 *do not become active spirits,* (i. e. ghosts do not appear); it is not so much that the quiescent spirits do not become active spirits, as that 神 the active spirits do not injure people."

The Commentator on this passage says, that "the 鬼 quiescent spirits here mean the 天地之氣 breath or spirit of heaven and earth; and that the 神 active spirits here mean 靈怪 ghostlike monstrosities. He adds, that when the breath or spirit of man is in perfect unison with the breath or spirit of heaven and earth, then virtuous rulers govern the empire according to the right way; stillness prevails, and the people are not disturbed; thus the spirit of the people is placid and harmonious, filling up all nature, and influencing all within its reach; the breath or spirit of heaven and earth does not display itself in 疵戾 unnatural appearances, and the 鬼 quiescent spirits do not become 靈怪 ghostlike monsters, to bring about calamities." He continues, that "the 鬼 quiescent spirits not becoming 靈怪 ghostlike

monsters, is not because they are devoid of 靈怪 ghostlike monstrosity: but although they possess the power to produce such 靈怪 ghostlike monstrosity, they do not conjure up calamities to injure people. The reason why they do not injure people is, not that they themselves are able to refrain, but because the sages are enabled to cause the spirit or breath of the people to be placid and agreeable, not injuring the spirit or breath of heaven and earth; in this way the spirit or breath of heaven and earth also becomes placid and agreeable, and does not injure men." The commentator concludes by saying, that "whether we speak of 鬼 quiescent spirits or 神 active spirits, we in either case refer to 天地之氣 the spirit or breath of heaven and earth. The names are two, but one thing is intended." From the above it is evident, that the words 鬼 kwei and 神 shin have the same general meaning, viz. that of spirits, the one quiescent the other active; of the two kinds, however, the latter are here viewed as the most to be deprecated, being active only for evil, appearing in the shape of ghosts, monsters, fairies, and elves, and invariably bringing down calamities on the people; while the utmost influence of the sages is requisite to keep the 神 active spiritual monstrosities in the 鬼 quiescent state

In an ode on the 西河 western river, written by 汪遵 Wáng-tsun, we have the following lines: "From the time when the intelligent magistrate threw the witches into the river, up to the present day, 鬼 the quiescent spirits, 不神 *have not become active spirits.*"

In an ode written by 范成大 Fan-chìng-tá, we read, "After having driven dull care away, its coming again, shews that the wine 不神 *has no active spirit* in it."

104. 晝神 The spirit of day. 關尹子 Kwan-yin-tszè said, "魂 The soul may be compared to trees; trees take root in the moisture of winter, and flower during the warmth of summer; thus it is, that 人之魂 the soul of man

is stored up in the 夜精 quiet essence of night, and displayed in the 晝神 *active spirit of day.*"

105. 集神 To collect the animal spirits. The same writer says, "神 When your mind does not gallop abroad, you may 集神 *collect your animal spirits together.*"

106. 擢神 To pluck up the spirits. 鶡冠子 Kŏ-kwan-tsze said, "Self-government is the means whereby we 衛精 guard our subtile essence, 擢神 *pluck up our animal spirits*, and 致氣 regulate our nervous fluids."

107. 保神 To preserve the spirit. 莊子 Chwâng-tszè said, "For the support of the body and for the 保神 *preservation of the spirit*, there are certain laws, which constitute what is called nature."

In the 養生論 Discourse on the fostering of human life, we read, "Cultivate your nature, in order to 保神 *preserve your spirit*, and calm your mind, in order to 全身 keep your body in health."

108. 羈神 To bridle the spirit. In the commentary on the 春秋 Spring and Autumn Record, drawn up by 呂氏 Leú-she we find the following statement: "Those who cannot advance in learning, whilst under the influence of custom feel their 羈神 *spirits restrained*, and when abroad in the world, boast of their influence, and delight in excess."

109. 蒼神 The azure spirit. 元命苞 Yuên-míng-paou, quoted from the 春秋 Spring and Autumn Record, says, that "In the time of the 殷 Yin dynasty, the five planets came into conjunction in the constellation 房 Scorpio. Scorpio, he adds, is the 精 essence of the 蒼神 *azure spirit*; when the 周 Chow dynasty came into power, this spirit prevailed."

110. 淨神 To cleanse the spirits. 呂氏 Leú-shé, in his commentary on the 春秋 Spring and Autumn Record, says, "The superior man 平意 composes his ideas, in order to 淨神 *cleanse his spirit*; and he cleanses his spirit, in order to 養氣 nourish his breath or vital energies."

111. 藏神 To store up the spirit. The 繁露 Fân-loó, quoted in the 春秋 Spring and Autumn Record, says, "That which the body stores up is called 神 the spirit; that which the light exhibits is called 明 brightness; hence we may say, that to be elevated in dignity, and to be diffusive in benevolence, to 藏神 *store up the spirit*, and to exhibit brightness, is the way of heaven."

112. 休神 To give rest to the spirit. 淮南子 Hwaê-nân-tszè said, "If you 事其神 employ your spirit much, your spirit will leave you; but if you 休其神 *give rest to your spirit*, your spirit will remain with you."

113. 歸神 To cause the spirits to return to rest. 淮南子 Hwaê-nân-tszè said, "神農 Shîn-nûng first invented the harp, in order to 歸神 *cause the animal spirits to return to rest.*"

114. 罰神 The punishing spirit. In a work called 說苑 Yuĕ-yuen, it is said, "虢公 The duke of Kĭh dreamed that a 神人 spiritual person, with white hairs on his face, with tiger's claws, and holding a battle-axe, stood up in the west corner of the hall. The duke, on awaking, called the historian 嚚 Yin, to divine what it could be. Yin said, According to your description, it must be 蓐收 Jŭh-show; who is the 罰神 *punishing spirit* in heaven." See Theology of the Chinese, page 74.

115. 接神 To approach the spirits. In a work called 申鑑 Shin-këén, it is said, "Prayer and supplication should be sincere, in order to 接神 *approach the spirits*, when they will certainly respond."

116. 猛神 Fierce spirits. The 論衡 Lún-hăng says, "There are twelve 神 spirits that superintend every dwelling; the green dragons and white tigers are reckoned among the twelve. The dragons and tigers are 猛神 *fierce spirits*, and reckoned among the 正鬼 correct demons of heaven."

117. 蓍神 The divining straws marvellous. The same work says, "The common people believe in prognostications

and divining straws. They say, that to use prognostications is to inquire of heaven, and to employ soothsaying is to inquire of earth: that 蓍神 *the divining straws are marvellous*, and 龜靈 that the conjuring tortoise is efficacious; while both the signs and numbers are attended by verifications. Hence they discard human deliberations, and resort to prognostics and divinations; they pay no attention to the propriety or impropriety of a thing, but believe in lucky and unlucky omens."

118. 地神 The spirit of the earth. The same work says, "Any motion of the ground disturbs the 地神 *spirit of the earth.* This spirit of the earth is indulgent towards men, and has no evil intentions; if we merely aim at dwelling contentedly and at ease, the 心神 *mind of the spirit* will not be enraged, and even without selecting lucky days, we shall avoid calamity. But the 土神之神 *spirit referred to as the spirit of the ground* has no disposition to excuse people; and if evil men disturb it, let them choose lucky days ever so much, it will be of no avail."

119. 霤神 The spirit of the eaves. A work entitled 獨斷 Tŭh-twán says, "In the last month of summer 土氣 the subtile qualities of the ground begin to be vigorous, and sacrifices should be offered to the central roof, and to 霤神 *the spirit of the eaves*, in the house. When sacrifices are offered to the central roof, the table should be set up under the window."

120. 稷神 The genius of millet. The same work says, "稷神 *The genius of millet*, named 柱 Choó, was the son of 厲山氏 Lé-shan-shé. He was skilful in the cultivation of all kinds of grain. 顓頊 Chuen-heŭh appointed him to be the superintendant of the fields. Millet was the principal grain, hence millet was chosen as the name of this genius."

121. 陽神 The spirit of the superior principle of nature. A work called 參同契 Tsan-tûng-k'hé says, "魂 The

rational soul is 陽神 *the spirit of the superior principle of nature*, and the 魄 animal soul is 陰神 *the spirit of the inferior principle of nature.*"

A work entitled 皇極經世 Hwang-keĭh-king-shé says, "陽 *the superior principle of nature* is honourable, and 神 *spiritual*; being honourable it is served by other things."

122. 陰神 The spirit of the inferior principle of nature. See No. 121.

123. 用神 To make use of one's spirit. The 參同契 Tsan-tûng-k'hé says, "Men in clear daylight 用魂 employ their souls, and 用神 *make use of their spirits.*"

124. 疏神 To enlarge the mind. The 中論 Chung-lûn says, "Learning is that whereby we 疏神 *enlarge our minds*, and 達思 expand our thoughts, 怡情 delight our feelings, and 理性 regulate our dispositions; it is the highest employment of a sage."

125. 巽神 To relax the spirits. In the 水經注 Commentary on the Water Classic, it is said, that "To the west of the 千崤 Tsëen-gaou hill, there are two rocks; about fifty or sixty paces to the south of these you come to a brook, where there is a 巽神碑 tablet to commemorate *the relaxation of the spirit* of the teacher 恬漠 Téen-moó, who retired from the world to this hill."

126. 銅神 The copper fairy. In the same work we read, that "In the district of 重安 Chúng-gnan, in the prefecture of 衡陽 Hăng-yâng, there is a pond called 畧塘 Lëŏ-tâng: people say, that in this pond there is a 銅神 *copper fairy*; and to this day, the sound of copper is sometimes heard in the water, when the water suddenly turns green, and has a copperish taste, at which time the fish in it die."

127. 武神 The spirit of war. In a new work published by 劉勰 Lew-hëĕ, we have the following statement, about the diagrams and their connection with the elements: "Fowls belong to the 兌 T'huy diagram, (which is arranged in the

western quarter); metal (the element supposed to be connected with the west) constitutes the 兵精 essence of military weapons. The horse belongs to the 離 le diagram, (which is arranged in the south quarter); fire (the element supposed to be connected with the south) is emblematical of the 武神 *spirit of war* ; thus it is, that when the war chariots are set in motion, the flying fowl move in unison."

128. 元神 The natural spirits, or the original spirit. In a work called the 化書 Book of transformations, we read, "By finding the door to the 灝氣 widely-expanded breath of nature, we obtain the root of existence ; discovering the seat of the 元神 *natural spirits*, we secure the light of life."

In an ode regarding the 送神 escorting of the spirit, written by 顏延 Yên-ting, occurs the following expression ; "We receive happiness from 元神 *the original spirit.*"

129. 太神 The great spirit. In the same work, we read, "太虛 The great expanse is one expanse, 太神 *the great spirit* is one spirit ; 太氣 the great breath of nature is one breath ; 太形 the great frame of the universe is one frame ; these in name are four, but in root they are one; that which we cannot hold if we would, nor get rid of if we wish, is called the 正一 perfect unity."

130. 同神 Resembling in spirit. In the same work we read, "The spirit of 太上 the great Supreme is the spirit of the wide expanse ; the spirit of 天地 heaven and earth is the spirit of 陰陽 the superior and inferior forms of matter ; the spirit of 人蟲 men and beasts is the spirit of 血肉 flesh and blood, 其同者神 *that in which they resemble each other is spirit*, 其異者形 but that in which they differ is form."

131. 漢神 The sprite of the Hán river. In an enquiry into the odes of 王應麟 Wâng-yíng-lin, we read, "At the Hán river there is a wandering female, called 漢神 *the sprite of that river* ; she is so denominated because she is frequently to be seen, but never can be found by those who seek for her."

132. 鉅神 The grand spirit. In a work called the 路史 Loó-shè, we read, that "When 人皇氏 Jîn-hwâng-shé died, 鉅神 *the grand spirit* succeeded him, who reigned 300 years, this being quintupled occupied a period of 1,500 years."

133. 豨神 The porcine sprite. In the same work we read, "The 彖 twan character signifying a pig, used in divination, is the name of the forest rhinoceros, or the 豨神 *porcine sprite.* This rhinoceros is single-horned, and is supposed to understand prognostics and felicitous omens; hence the 彖 hog character is used in divination."

134. 赤神 The red fairy. In a supplement to the same work, we read, that "孫氏 Sun-shé, in his book on felicitous omens, says, that the 鸞 bird of paradise is the 精 essence of the 赤神 *red fairy*, and the assistant of the argus pheasant."

135. 蕃神 The border spirit. In a work called 酉陽雜俎 Yew-yâng-tsă-tsoo, we read, that "In a lane of the 宣城 city of Seuen, in the temple of 靜域 Tsing-yŭh, in a Buddhist monastery, at the western side, there is (the image of) 蕃神 *a border spirit*; a very ancient relic; to which, before the time of 貞元 Ching-yuên, the western borderers twice came to swear; on both those occasions, they brought (the image of) this spirit, and put it on the altar to swear before it. People say, that it has some degree of efficacy."

136. 影神 Shadowy sprites. In the same work we read, that "A priest of Taou, called 郭采真 Kwŏ-tsaè-chin, used to say, that there were nine shadows belonging to each individual; he also said, that these nine shadows had each names. Of these 影神 *shadowy sprites* one was called 右皇 Yéw-hwâng, another 魍魎 Wàng-lëàng." And so on, up to nine.

137. 腦神 The spirit of the brain. The same work says, that "腦神 *the spirit of the brain*, is called 覺元

Këŏ-yuên; the spirit of the eye is called 虛監 Heu-këen; the spirit of the nose is called 沖龍王 Chúng-lûng-wâng; and the spirit of the tongue is called 始梁 Ché-lëâng."

In the poem of 羅隱 Lô-yìn we meet with the following line: "When the green and white, (or spring and harvest) come on, much attention is directed to 腦神 *the spirit of the brain.*"

138. 樂神 The spirits of music. The 酉陽雜俎 Yew-yâng-tsă-tsoo again says, "In the time of 永貞 Yùng-ching, in the eastern market, the daughter of one 王布 Wâng-poó, about fourteen years of age, had two polypi growing out of her nostrils, which when touched occasioned so much pain that it went to her very heart. No medicine was found that could heal the disease; one day a Buddhist priest, took a little powder and blew it up her nostrils, upon which he took out the polypi and went away. Not long after, a young man riding on a white horse knocked at the door, and hearing Wâng-poó relate the circumstance, sighed and said, '天帝 The divine Ruler having missed the two 樂神 *spirits of music,* has just discovered that they were hid in your daughter's nostrils; I have been sent at the command of the Divine Ruler to take them, and little thought that this priest has obtained them first. For this I shall be blamed.'"

In a work entitled 翻譯名義 Fan-yĭh-mĭng-é, it is said, that "乾闥婆天 Këen-tă-po-t'hëen, is the 樂神 *spirit of music,* she dwells on earth at the 十寶 Shĭh-paòu hill; when Heaven wishes to have any music, the body of this spirit exhibits some unusual appearances, after which the spirit ascends to heaven."

139. 酒神 The genius of wine. In a work called 海錄碎事 Haè-lŭh-tsúy-szé, it is said, that "When a man at a convivial feast, after nine vomitings, still feels his power to drink undiminished, he may be called 酒神 *the genius of wine.*"

140. 髮神 The genius of hair. In the same work it is

said, "髮神 *The genius of hair* is 玄華 Heuên-hwa."

141. 栖神 To cause the spirit to rest. The 文身錄 Wăn-shin-lŭh contains the following description of a lady: "When her form was seen, and her voice was heard, all bore witness, how her ornamental flowers flew abroad, and her bracelets moved about, enough 栖神 *to cause one's spirit to rest satisfied with delight.*"

142. 茶神 The genius of tea. In the explanation of the poetic allusions, employed during the Tâng dynasty, we meet with the following statement: "陸鴻漸 Lŭh-hung-tsëen published three volumes of a work on tea, hence the men of his time looked upon him as the 茶經 *genius of tea.*"

In the poems of 陸游 Lŭh-yêw, we meet with the following: "When a man's house is adorned with mulberry-trees and hemp-plants, do not you begin to laugh; the next year you will find him aspiring to be 茶神 *the genius of tea.*"

143. 茯神 The essence of China root. The 本草 General work on Natural History, says, "That which is found in the centre of the 茯苓 China root, is called 茯神 *the essence of China root.* 龜藂 Kwei-sung, in his historical essays, has written this 茯靈 the refined part of the China root; for it is the 神靈 essential or refined part of the 松 pine, which is formed by concreting under ground, hence it is denominated, both 茯靈 the refined and 茯神 *the essential part of the China root.*" In the above quotation, the synonymous nature of 神 Shîn and 靈 Lîng, is most strongly marked, as is also the fact of both terms here referring to the essential qualities of a thing, physically considered.

In an ode on 琥珀 amber, written by 韋應物 Wei-yîng-wŭh, we have the following couplet: "That which is now the old 茯神 *essence of China root,* was originally the secretion of some cold pine."

In the ode of 賈島 Këà-taòu, is the following line: "By the side of the pines on the 華嶽 Hwa mountain, we gather the 茯神 *essence of China root.*"

In an ode on the 松 pine, written by 劉兼 Lêw-këen, is the following couplet: "This whole spot was planted by some priest of a former dynasty, and underneath we ought certainly to find 茯苓神 *the essence of China root.*"

144. 厲神 A wandering ghost. In the 九章 nine chapters written by 屈原 Keŭh-yuên, we find the following rhapsody: "In my dream, I ascended to heaven, and when my soul was about midway, I could not find the milky way; I therefore directed a 厲神 *wandering ghost* to prognosticate for me, and obtained for answer, that my ambition was excessive and beyond all bounds."

145. 苦神 A distressed mind. In the same work we read: "Mournfully I sigh, with 苦神 *a distressed mind*, while my 靈 spirit wanders in thought far away."

146. 孔神 To perforate the spirit. 屈原 Keŭh-yuên, in the account of his wanderings, says, "While the one 氣 breath of nature 孔神 *perforates my spirit*, I feel all easy and natural within."

147. 醮神 To present offerings to the spirits. In an irregular poem, written by 高唐 Kaou-tâng, we meet with the following effusion: "Bring in the pure victim, pray in the pearly hall, 醮諸神 *present offerings to all the spirits*, and perform rites towards the principle of unity."

148. 五神 The five spirits. In an ode on the five spirits, found in the Record of Music. in the Hán dynasty, we have the following: "Let the 五神 *five spirits* assist, including those in the four borders; here where the territory is wide, and where the willows spread their waving branches overhead."

On a tablet in the temple of the 神 manes of 楚王 the king of Tsoò, at 吳興 Woô-hîng, inscribed by 簡文帝 Këen-wăn-té, of the 梁 Lëâng dynasty, there is the follow-

ing statement: "Formerly 武王 Woò-wâng enquired of 太公 T'haé-kung, what were the proper ceremonies to be observed towards 五神 *the five spirits* of the seasons; these ceremonies 伊陟 E-chĭh had previously made known to 巫咸 Woó-hëén, when the regulations contained in the three sections were read;" but these sections having been lost, the inquiry became the more necessary.

149. 九神 The nine spirits. In a work called the Nine Lamentations of 劉向 Lêw-hëáng, the following rhapsody occurs: "He summoned the 九神 *nine spirits* as they returned from the poles; and set up the variegated rainbow, in order to call and direct them."

Among the seven scrolls, written by 雲笈 Yûn-keĭh, occurs the following wild fancy: "We masticate and ruminate the flowers of the 三靈 three etherial ones, while we eject and swallow again the beard of the 九神 *nine spiritual ones.*"

150. 禮神 To perform rites to the spirits. In an irregular poem on the palace of the 甘泉 sweet fountain, occurs the following couplet: "They assembled in the garden, where 禮神 *rites were performed to the spirits;* and ascended the hall, where praises and prayers were offered up."

151. 威神 Majestic mien or dignified carriage. In the same work, speaking of the palace, the writer says, that "It vied with the hanging gardens of the 帝居 Divine abode; and resembled the 威神 *majestic mien* of the 太一 Perfect Unity."

In an irregular poem on the Bay and White Horse, occurs the following couplet: "(The horse) is that wherewith we add honour and reverence to a 威神 *dignified mien*, while we escort, and by inspiring awe, clear the way before (the emperor.)"

152. 寫神 To express one's mind. 馮衍 Fung-yên, in a letter written to 鄧禹 Tăng-yù, says, "I consider that

were I to 寫神 *express my mind*, and 輸意 exhibit all my thoughts, then the oratory displayed at 聊城 Leaou_ching, and the discussions carried on at 碧鷄 Pĭh-ke, could no longer claim to be accounted difficult."

In an ode on the flute, occurs the following : "By this you may 通靈 penetrate the soul, 感物 and influence inanimate things ; you may also 寫神 *express your very thoughts*, and 喻意 declare your secret intentions."

153. 遻神 To alarm the spirit. In an irregular poem, on passing through the invisible word, one says, "The sun mounts on high, and 遻神 *alarms my spirit* ; but though the journey which I take is long, I do not feel bewildered."

154. 黄神 The shade of Hwâng-té. In the same work, we read, "黄神 *The shade of Hwâng-té* is now diminutive and unsubstantial, but when I study the science of prognostics which he handed down, I find a correspondence to his views in my own breast." The commentator here says, that 黄 Hwâng refers to 黄帝 Hwâng-té, who wrote a work on the interpretation of dreams.

155. 形神 Body and spirit. In an irregular poem on the eastern capital, occurs the following: "In this way the people may wash away their stains, and cleanse their defilements, until the mental mirror becomes extremely clear : but in order to this, both 形神 *body and spirit* must be kept silent and still, and both eyes and ears be prevented from busy occupation."

In a discourse on the preservation of life, occurs the following directions : "In your expirations and inspirations, in your ejectings and swallowings, in your food and clothing, be careful to sustain your whole person, and thus cause 形神 both *body and spirit*, to maintain a near connection with each other, and the 表裡 external and internal man to be mutually assisting." 陶潛 Taou-tsëen has an ode on "形影神 *the body, the shade, and the spirit*."

156. 人神 The spirits of men, or men and spirits. 班固 Pán-koó, in an irregular poem on wandering abroad, says : "Borne along the stream of time, I make my observations, admiring those who display their knowledge of human nature, while they carry on their military operations ; considering what are the tendencies of 人神 *the spirits of men*, when they commence their operations, and when they avail themselves of the felicitous omens of crows and fishes to ascertain their destinies."

In the account of the music of Imperial Hëá, found in the books of the 北齊 northern Tsê dynasty, occurs the following : "人神 *men and spirits* are but a small remove from each other ; the responses of the dark mysterious world follow close upon the enjoyment of the fumes of incense."

157. 定神 To settle the spirits. In an irregular poem on a bamboo fan, writen by 班固 Pán-koó, we meet with the following couplet : "Setting in motion the air and driving away the heat, we make ourselves cool and comfortable : 安體 composing our bodies and 定神 *settling our spirits*, we promote the relaxation and growth of our whole frame."

158. 克神 To be able to attain inscrutable wisdom. 張衡 Chang-hăng had inscribed on the basket, containing the appendages of his official seal, the following couplet : "Handing down my glorious name to succeeding generations, my sons and grandsons 克神 *will be enabled to attain inscrutable wisdom.*"

159. 持神 To hold fast one's spirit. 蔡邕 Tsaé-yûng, in his explanatory instructions, said, "The dispersings and growings of nature, while they fill up all space, take their pattern from the celestial arrangements : thus when things go on prosperously I meet with enlargement ; but I am able, if such be my lot, to put up with abasement, to comply cheerfully with the will of Heaven, and acknowledge the arrangements of fate : thus I 持神 *hold fast my spirit*, and

休已 give repose to my own mind."

160. 方神 To compare the spirits. 曹植 Tsaôu-chĭh, in a eulogy on the 社神 *spirit of the land*, says, "When we honour and erect an altar to 稷 the spirit presiding over grain, we obtain a favourable year; in intention we assimilate this to the 社 spirit presiding over the land; 方神 *while we compare these two spirits together*, and 宇比 put their temples side by side."

161. 參神 To be equal with spiritual beings. A work called 七啓 Tseĭh-k'hè, whilst panegyrizing some one, says, "He was of the same capacity with heaven and earth, of equal brightness with the sun and moon, in his mysterious transformations he was 參神 *equal to spiritual beings*, and 與靈 intimately connected with invisible agencies."

162. 澄神 To purify one's spirit. The same work says, "玄微子 Heuên-weî-tszè, dwelling retired in the hall of 大荒 vast emptiness, fled away and escaped from the common herd, to 澄神 *purify his spirit*, and 定靈 tranquillize his soul."

摯虞 Ché-yû, in his lamentation over 騷 Saou, (Keŭh-yuên) said, "He was wise and intelligent, in regard to his own settlement; he estimated the character of the age, in order to enter on office or retire; when times were favourable, he extended his views over the whole world; and when the reverse, he 澄神 *purified his spirit* in his sombre retirement."

163. 激神 To influence spiritual beings. The 七啓 Tseĭh-k'hè is again quoted, as follows: "The beauty of discussion is, that it can cause living streams to spring up in a dry pool, and blossoms to shoot out from a dead tree; argument may perhaps 感靈 move invisible, and 激神 *influence spiritual beings*, how much more may it affect human passions, which are so near to us."

164. 含神 To hold in one's spirit. 曹植 Tsaôu-chĭh, in his admiration of hill-scenery, says, "Rambling about on the northern mountain, I stretch out my neck among the con-

gealed vapours; and having brushed away the mist from the glorious heavens, 含神 *I hold in my spirit*, and still myself in perfect silence."

Among unclassical works, there is an ode, containing the following expression: "含神霧 *Holding in the ghost-like mists.*"

165. 生神 A living soul. In the odes of 傅休奕 Foo-hew-yih occurs the following: "When the new born-babe comes to the gate of life, as it falls to the ground, it becomes a 生神 *living soul.*"

166. 宅神 The abode of sprites, or the ghosts haunting a dwelling. In an irregular poem on the Yâng-tszè-këang, occurs the following: "The wondrous form (of the river) assumes its course, and 宅神 *becomes the abode of sprites.*"

In an irregular poem on a small garden, written by 庾信 Yû-sín is the following couplet: "鎮宅神 *Repress the ghosts which haunt the house* by the 薶石 opposing stone; and 壓山精 keep back the fairies that wander about the hills by the 照鏡 reflecting mirror." See Morrison's Syllabic Dictionary, under the 鎮 Chin character. The Chinese are in the habit of setting up stone tablets in various positions, to prevent as they think evil influences from coming in contact with human dwellings; they also set up looking-glasses, where they think ghosts or fairies are likely to be wandering about, in order that the spectres may be frightened by their own deformity and retire.

167. 金神 The genius of metal. In a panegyric on the 山海經 Shan-haè-king, published by 郭璞 Kwŏ-pŏ, it is said, that "蓐收 Jŭh-show, the 金神 *genius of metal*, has got white hairs, tiger's claws, and snakes issuing from his ears; he holds in his hands a hatchet, and takes a general superintendance over all the workers of iniquity; he sets up his ensign at the 西阿 Se-o palace, and reverently carries out the inflictions of Heaven." See under 罰神 fă shin, section 114.

In the poems of 庾信 Yû-sín, occurs the following couplet: "The thundering chariots and the din of war, arouse the sword in its scabbard, and awaken the 金神 *genius of metal.*"

168. 冥神 To envelop the soul in mystery. 孫綽 Sun-chŏ, in an encomium on 老子 Laòu-tszè, says: "His doctrine was uniform with that of 堯 Yaôu and 孔 Confucius; the traces of his accomplishments were marvellous and extraordinary; he shut up the avenues to the mental mirror, and 冥神 *enveloped his soul in mystery*, by cutting off his connection with external things."

169. 暢神 To delight the spirit. 劉琨 Lêw-kwăn, in some verses written in reply to 盧諶 Leû-shin, says, "The sound of your poetry pleases my ear, the relish of your thoughts gratifies my taste, your fine composition improves my style, and your elegant language 暢神 *delights my spirit.*"

170. 木神 The sylvan elves. 邢子才 Hing-tszè-tsaê, in an irregular poem on the new palace, speaks of "木神 *Sylvan elves*, 水怪 aquatic hobgoblins, 海若 marine sprites, and 山祇 mountain fairies."

171. 班神 To distribute places to the spirits. In the 樂府 Palace of Music, written by 庾信 Yû-sín, occurs the following: "When (the emperor) goes to greet (the objects of worship,) he searches the records on the subject, while the officers of government 班神 *distribute places to the spirits* in regular order."

172. 聚神 To assemble the spirits. 庾信 Yû-sín, in an ode on the abode of the genii, says, "At the golden stove, they have but just now compounded the pistils of flowers; while on the silver terrace, for a long time 聚神 *the spirits have been assembled.*"

173. 遨神 The wandering of the spirits. 張君祖 Chang-keun-tsoò, in an ode expressive of the emotions of his mind, says, "Solitary and still, dwelling alone, 遨神

'I allow my *spirits to wander*."

174. 調神 To adjust one's spirits. In an ode which 唐明皇 T'hâng-mîng-hwâng made on escorting 司馬承禎 Sze-mà-chîng-ching into retirement, occurs the following couplet: " Amid woods and fountains, be it your aim 得性 to regain your natural feeling; and surrounded by flowers and shrubs, may you desire to 調神 *adjust your animal spirits*."

175. 稱神 To correspond to spirits. In an ode, written by the same author, is found the following: " From of old, the custom has been handed down to keep the summer holiday, and there is no business which is not thought to 稱神 *correspond to some spirit*."

176. 睿神 The intelligent spirit. 劉憲 Lêw-hëën says, in one of his odes, " The rapidly-sketched composition moved the 睿神 *intelligent spirit* (of the emperor.)"

177. 田神 The spirits of the field. 王維 Wâng-weî says, in one of his odes, " The dancing-women depend for employment on the 里社 village altars, while the pipers and drummers present thank-offerings to the 田神 *spirits of the field*."

178. 驚神 To scare one's spirits. 杜甫 Toó-foò, on taking leave of 鄭鍊 Ching-lëën, composed the following couplet: " Having passed the day in the perusal of your verses, the thought of now parting 驚神 *scares my spirits*."

179. 波神 The spirits of the waves. 李革 Lè-kĭh, in an irregular poem on the 含元 Hân-yuên palace, says, " May 山祇 the mountain genii 效靈 exhibit their efficaciousness, and the 波神 *spirits of the waves* 作氣 arouse their energies (in protecting this place.)"

皮日休 P'hê-jĭh-hew, on escorting the priest 圓載 Yuên-tsaé back to Japan, composed the following couplet: " May 颶母 the directress of the whirlwind, in some shady spot, observing the precepts of religion, rest awhile; and may the 波神 *spirits of the waves*, within their palace

maintaining the prescribed abstinence, retire, (so that you may voyage in safety.)"

180. 放神 To relax or release the spirits. In an ode composed by 韋應物 Weì-yíng-wŭh, on a convivial meeting, the following couplet occurs : "Let us 放神 *relax our spirits*, giving up all restraint ; and let the drinking forfeits be frequently responded to."

蘇舜欽 Soo-shún-k'hin, in an ode replying to 子履 Tszè-lè, said, "The government is just now advancing clever men in office, and you go sauntering about the lakes 放神 *to relax your spirits.*"

In a work called 雲笈七籤 Yûn-keĭh-tseĭh-tsëen, we meet with the following exhortation : "Being firmly resolved, 放神 *release your spirit* from the world; let your 心 mind be like a dry tree, and your 身 body like a cast-off garment ; contemplate only that which is within, and listen only to internal suggestions ; while the myriad of external objects are banished far away."

181. 江神 The sprite of the Këang river. 于鵠 Yû-hŏ says in his ode, "On returning follow the female bands, to present thank-offerings to the 江神 *sprite of the Yâng-tszè-këang.*"

182. 爽神 To exhilirate the spirits. 常建 Ch'hâng-këén, in an ode on listening to the harp, says, "Every finger moves in accordance with the laws of music, and every sound elicited 爽神 *exhilirates one's spirits.*"

In the ode of 成文幹 Chîng-wăn-kan, is the following line : "How 爽神 *exhilirating to the spirits* is the morning dew, dripping from the eaves of the elevated terrace."

賈島 Këá-taòu says in his ode, "The sight of the overflowing pond, and the zephyrs playing in the bamboo grove, constantly occasion in me 爽神 *an exhiliration of spirits.*"

183. 停神 To detain the spirits. 司空圖 Sze-k'hung-too, in his ode, says, "The smoke and mists rising high, yet linger about the temple; while the banyan and

bamboo, with their dark shadows 停神 *detain one's spirits* in the vicinity."

184. 蠻神 The sprites of the southern regions. In the ode of 李端 Lè-twan, occurs the following: "Upon the reeds and rushes, there are no 朔雁 wild geese from the northern wastes, but among the willows and mulberries there are 蠻神 *sprites from the southern regions.*"

185. 宮神 The attendant spirits of the palace. 李賀 Lè-hó, in an ode on the services of the heavenly world, written on green paper, says, "The azure rainbow strikes against the door tablet, and calls to 宮神 *the attendant spirits of the palace*; whereupon the great dragon and the pearl-white dog open heaven's portals."

186. 湘神 The sprite of the Sëang river. 李賀 Lè-hó, in a sonnet called 帝子哥 Té-tszè-ko, says, "湘神 *The sprite of the Sëang river* played on his harp, to greet the son of the divine ruler."

劉禹錫 Lêw-yù-seïh has got two odes, one on the 瀟湘神 *sprites of the Seaou and Sëang rivers*, and the other on the palace of music.

187. 聳神 To excite one's spirits. The writer just named has an ode containing the following account of a fairy: "Her body was so light, that it seemed as if she had no bones; so that the observers all felt 聳神 *their spirits excited.*"

188. 麴神 The essence of fermented liquor. 白居易 Pih-keu-yih says, in his ode; "麴神 The essence of fermented liquor is most exhibited every 寅 twelfth day; and the 酒聖 virtues of distilled liquor are best perceived at the 卯 hour of six in the morning."

189. 融神 To harmonize the spirits. 皇甫松 Hwâng-foò-sûng, in a preface to an irregular poem on the Great Abstruse says, "Thus you may be able to 融神 *harmonize your spirits*, maintain your agreeableness, embrace the right way, and sing of virtue."

190. 清神 To tranquillize the spirit. 司空圖 Sze-k'hung-toô says in his ode, "I have travelled till I am weary, and now I am grey-headed; but, having returned home to sleep, I have already 清神 *tranquillized my spirit.*"

191. 成神 To constitute the spirit. In the ode of 施肩吾 She-këen-woô we read: "Every kind of 道氣 rational energy combines 成神 *to constitute the human spirit*; while the pearly gateway and golden hall (of the mind) are daily renewed."

192. 頑神 A stupid spirit. 李咸用 Lè-hëén-yúng, in a song regarding a stone statue, says, "It stands up in the midst of the hall, just like 頑神 *the stupid* (image of a) *spirit.*"

193. 河神 The sprite of the Yellow river. 蔡襄 Tsaé-sëang says in his ode: "The temple drummers present their thank-offerings to the 河神 *sprite of the Yellow River.*"

194. 賽神 To present thank-offerings to the spirits. 陸游 Lŭh-yêw says, in his ode: "Each family has made an engagement with the women next door, that to-morrow on the lake pier they will go to see people 賽神 *presenting thank-offerings to the spirits.*"

195. 蠶神 The genius of silk-worms. 陸游 Lŭh-yêw says, in his ode, "At evening they inebriate 蠶神 *the genius of silk-worms*, by pouring out for him goblets full of generous wine."

趙孟頫 Chaou-măng-t'heaou, also, says in his ode: "Again let us bow and thank 蠶神 *the genius of silk-worms.*"

196. 青神 The verdant spirit. 陸游 Lŭh-yêw has another line, as follows: "Let us condole with the ancient wandering 青神 *verdant spirit.*"

197. 丰神 An air of ease. 張淮 Chang-hwaê, in his ode, has the following line: "Even 南威 Nân-weí did not dare to contest the palm with her for 丰神 *an air of*

ease and gaiety." See Morrison's Syllabic Dictionary, page 186.

198. 溪神 The fairies of the brooks. 王惲 Wang-hwuy, in his bacchanalian song, says, "Let the 溪神 *fairies of the brooks* hand out the ladies of the mulberry-branch, who, with their variegated sleeves and elegant carriage, can set forth their graceful frames."

199. 滕神 The genii of the withes. 陳深 Chin-shin, in a sentiment written on a drawing of plum-trees, says, "To take care of these plants let us engage the ladies of the moon, and to defend them from harm let us trouble the 神滕 *genii of the withes.*"

200. 日神 The genius of the sun. In an explanation of foreign terms (probably Indian,) we have the following: "蘇利亞 Soo-lé-à means 日神 *the genius of the sun.*"* The work called 起世經 K'hè-shé-king says, "The celestial mansion of the sun is in length and breadth fifty-one 由旬 degrees, and the same in height."

201. 月神 The genius of the moon. In the same explanation of foreign terms, we find also, that 蘇摩 Soo-mô means the 月神 *genius of the moon.* The 起世經 K'hé-shé-king says: "The celestial mansion of the moon is in length and breadth forty-nine degrees."

202. 歌神 The genii of song. The same explanation of foreign terms says, that, "天伎神 The cunning spirits of heaven are also called 歌神 *the genii of song.*"

203. 禽神 The spirits of fowls. In the work called 雲笈七籤 Yûn-keĭh-tseĭh-tsëen, we have the following: "The rule for eating and drinking, so as to nurse and preserve human life, says, 'There are thirty-six 禽神 *spirits of fowls*; on the days when these are supposed to preside, the particular fowls which are then represented must not be eaten.'"

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* *Suria* is the word used for *the sun* in the Kawi language, which is of Indian origin.

204. 載神 To convey the spirit. The same work says: "Men only think of nourishing their 形 bodies, and do not think of cherishing their 神 spirits; when they have no regard for the 神 spirit, and only think of the 形 body, it is because they do not understand, that the 形 body is merely the 車 carriage which 載神 *conveys the spirit.* When the 神 spirit departs men die; when the 車 carriage is broken the horses gallop away: this is a most important and self-evident doctrine."

205. 鼎神 The spirit of the tripod. The same work says, that "When 黃帝 Hwâng-té had completed the work on the ceremonies employed at the appointment to and tranferring of offices, he selected some copper from 首陽 Shòw-yâng, and cast therewith nine tripods, at the foot of 荆山 the King mountain, that he might provide a representation of 太一 the Great Unity, at his capital of 雍州 Yûng-chow: this is the 鼎神 *spirit of the tripods*, the very essence of plainness and elegance; by these tripods you may predict good or bad fortune, and the long or short continuance of dynasties; these tripods can be sometimes light and sometimes heavy, they can stay with a family or remove; boiling without fire, and filling without being replenished; 真神物 they are truly marvellous things."

206. 浪神 The spirit of the waves. 郭四朝 Kwŏ-szé-chaôu, in a song used by those who drag boats, has the following expression: "The 浪神 *spirit of the waves*, passing beyond the nine circuits (of the heavens), investigates the right way and attains to thorough immortality."

207. 七獻神 Seven libations to the manes. A quotation is here made from 禮記 the Book of Rites, as follows: "One libation (to the inferior spirits, such as those presiding over the five parts of each dwelling) denotes plainness; three libations (to those a little more elevated) indicate elegance; five libations (to the spirits of hills and rivers) have a more general aspect; but 七獻神 *seven libations* are employed

when *sacrificing to the manes* of ancestors."

208. 少君神 Shaòu-keun is a marvellous fellow. In a historical document, referring to the time of 孝武 Heaóu-woò, we read that, "李少君 Lè-shaòu-keun once waited upon the emperor; the emperor having some antique copper vases before him, asked Shaòu-keun about them. Shaòu-keun said. These vases were in the 10th year of 齊桓公 Hwân, the duke of Tsê, spread out before 栢寢 Pih-tsin. Hearing this, the attendants examined the inscriptions on them, and found that they really did belong to the times of Hwân, the duke of Tsê. The whole palace was surprised, and looked upon 少君神 *Shaòu-keun as a marvellous fellow*, the man of hundreds of years."

209. 徑路神 The spirits of highways and bye-ways. The Record of sacrifices, contained in the books of Hán, says, that, "In 雲陽 Yûn-yâng, there is a temple dedicated to 徑路神 *the spirits of highways and bye-ways*, where they sacrifice to 休屠王 Hew-too-wâng."

210. 竹王神 The spirit of the bamboo king. In an account of the southern barbarians, met with in the books of the later Hán dynasty, it is said, that, "夜郎王 The king of Yây-lâng assumed the surname of 竹 Bamboo; some time afterwards he appointed his three sons to be marquises; and to this day, in the district of Yây-lâng, they speak of 神 *the spirit* of the three sons of 竹王 *the bamboo king*."

211. 夫餘神 The spirit of Foo-yû. In the northern history, it is said, that "In 高句麗 Kaou-keú-lé they 信佛法 believe in the doctrines of Buddha, and 敬鬼神 honour spiritual beings, with many 淫祠 superstitious observances. There are two temples dedicated to spirits, one called 夫餘神 *the spirit of Foo-yû*, the image of which is in the shape of a female; and the other called 高登神 the spirit of Kaou-tăng, which the people say, is their first ancestor, the son of Foo-yû; for both of these, there are appointed officers and men to guard them; the first-named spirit is

probably the daughter of 河伯 Hô-pĭh, otherwise called 朱蒙 Choo-mûng."

212. 得水神 Obtaining the water they become supernatural. 管子 Kwàn-tszè said, " Crocodiles and dragons, 得水 when they *get into the water*, 而神 *become supernatural*, and can work wonders; tigers and leopards, 得山 when they get upon the mountains, 而威 assume a dignified appearance, and can accomplish great things."

213. 操蛇神 The snake-holding spirit. Among the 列子 writings of the various philosophers, we read, that, " The two hills of 太行 T'haé-hâng (Lat. 35. 20. North, Long. 3. 55. West of Peking) and 王屋 Wâng-ŭh (Latitude 35. 18. North, Longitude 4. 25. West of Peking) are situated to the south of 冀州 Ké-chow, (or 太原 T'haé-yuên, the capital of 山西 Shan-se,) and to the north of 河陽 Hô-yâng, (or 孟津 Măng-tsín.) A stupid old man, who lived at the northernmost of these hills, and had his dwelling in front of the mountain, was displeased, because the north side of the hill stopped up the ingress and egress to distant places in one direction. He therefore assembled his family, and consulted about exerting their utmost strength, in order to level the precipice, that he might open out a way towards 豫南 Yû-nân, (or 河南府 Hô-nân foò), and 漢陰 Hán-yìn, (both situated to the south of the above hills, in the province of Hô-nân.) 操蛇之神 *The snake-holding spirit* hearing of this was alarmed, 告之于帝 and announced the circumstance to the Supreme." (See Inquiry, page 115.)

214. 趙多神 The numerous ghosts of the Chaou family. In a work called 法言 Fă-yên, we read, that " One asked, why it was that there were 趙世多神 *so many ghosts in the Chaou family*? To which answer was returned, that 神怪 ghosts and hobgoblins are 茫茫 vague and uncertain things, 若存若亡 as if they were, and yet as if they were not; that therefore the sages seldom referred to them."

215. 十二神 The twelve spirits. In the 論衡 Lún-hăng, we read, that "The 十二神 *twelve spirits* (of the months) such as 登明 Tăng-mîng, 從魁 Tsûng-kwei, &c. are by mechanics called 天神 the spirits of heaven. They should (according to them) be arranged in the positions of the 子丑 twelve horary characters, as they each possess a 神氣 spiritual energy of a rushing kind; and although they may not be equal to the 太歲 (spirit of) the whole year, yet they have some degree of influence in ruining persons who are removing to other dwellings; thus, when men have done what they could to avert the calamities sometimes induced by the spirit of the whole year, they may still meet with difficulties brought on by the 十二神 *twelve spirits of the months*; hence in removing their dwellings, how can they neglect caution!"

216. 解土神 To propitiate the spirit of the ground. The same work says, "When people in general repair their dwellings, or dig holes in the earth, as soon as the work is completed, they 解謝土神 seek *to propitiate* by a thank-offering *the spirit of the ground*, which is called 解土 conciliating the ground. On this occasion, they make an image of earth, in 鬼形 *the form of a demon*, and employ necromancers to offer prayers and sacrifices, in order to 解土神 *propitiate the spirit of the ground.*"

217. 甲乙神 The spirit of the ten horary characters. The same work says, that "鬼者 *Demons* are the 甲乙之神 *spirits of the ten horary characters.* These ten horary characters are 天之別氣 certain distinct spirits of heaven, which assume the human form."

218. 天別神 A distinct spirit of heaven. The same work says, that "太歲 The spirit of the whole year is a 天別神 *distinct spirit of heaven*, just like the 青龍 green dragon."

219. 昆吾神 The spirit of Kwăn-woô. In a Record of Miscellaneous Fragments, we read, that "At the 昆吾

Kwăn-woô hill, the plants and grasses are as sharp as knives, the ground is also impregnated with steel; in the time of 越王 Yuĕ-wâng, one 勾踐 Kow-tsëèn, having directed his workmen to sacrifice to 昆吾之神 *the spirit of Kwăn-woô*, with a white horse and a white cow, took the metal and smelted it, in order to make eight excellent blades, called 揜日 Yèn-jĭh, 斷水 Twán-shwùy, 轉魄 Chuèn-pĭh, 懸翦 Heuên-tsëèn, 驚鯢 King-e, 滅魂 Mëĕ-hwăn, 卻邪 Këŏ-sëây, and 真剛 Chin-kang; all which he forged, in order to correspond to the influences of the eight points of the compass."

220. 防風神 The manes of Fâng-fung. In a Record of Strange Things, we read that, "The common custom of the 越 Yuĕ country is to sacrifice to 防風之神 *the manes of Fâng-fung*, when they play up the old music of Fâng-fung, and blow into a reed three feet long, which makes a roaring noise, while three men dance about with dishevelled hair."

221. 金魚神 The genius of gold fish. In a Record of Strange Things, it is said, that "Within the great pass, there is 金魚神 *the genius of gold fish*, regarding which the legend is as follows: In the second year of 周平 Chow-pîng, no rain fell for a hundred days; some persons were therefore sent to sacrifice to 天神 the spirits of heaven, when suddenly a fountain sprang up, from which some gold fish jumped out, and the rain descended."

222. 鬼姑神 The spirit of the demon dame. In the same work, we read that, "In the southern range of mountains at 小虞 Seaòu-yû hill, there is a 鬼母 demon hag, who at one birth, brings forth a thousand demons; in the morning they are born, and in the evening she eats them. At the present day, in 蒼梧 Tsang-woô, there is the 鬼姑神 *spirit of the demon dame*, which is the same."

223. 義陽神 The manes of E-yâng. The same work says, that "In the latter part of the 晉 Tsín dynasty, swarms

of robbers arose, when the princess 義陽 E-yâng, fled from 洛中 Lŏ-chung to 洛南 Lŏ-nân, (in Shen-se) accompanied by upwards of 2,000 soldiers ; at this place, she made a stand, in order to guard the capital. 劉曜 Lêw-yaou attacked and defeated her ; the princess struck at Yaôu with a sword, but missed him ; whereupon she stabbed herself. Yaôu, admiring her chastity and firmness, ordered that she should be honourably interred ; the people in the neighbourhood erected a temple to her memory, which is now dedicated to the 義陽神 *manes of E-yâng*."

224. 紫姑神 The shade of the purple dame. In a work called 異苑 E-yuen, it is said, that " The legend of the 紫姑神 *shade of the purple dame*, is as follows : This person was a concubine in a certain family, and the principal wife being very jealous of her, frequently set her about the dirtiest drudgery ; until, on the 15th day of the first moon, from grief and vexation she died. Hence the common people on the anniversary of that day, have been in the habit of making an image of the lady, and going by night to greet her in the water-closet."

李商隱 Lè-shang-yìn says in his ode : "Yesterday 紫姑神 *the shade of the purple dame* departed ; and to-day 青鳥使 the messenger of the green bird slowly comes."

225. 青衣神 The green-clad spirit. Among the references to 蠶叢氏 Tsân-tsûng-shé, found in the work entitled 路史 Loó-shè, we read, that, " In the second year of 永明 Yùng-mìng, one 蕭鑑 Seaou-këén, was magistrate of the 益 Yĭh district (in Sze-chuen), when in arranging his garden and excavating a tomb in the rock, he found several thousand pounds weight of copper vessels, and three pecks full of pearl dust ; an inscription was also discovered, intimating that that was the grave of 蠶叢氏 Tsán-tsûng-shé. 鑑 Këen then directed the workmen to make a tomb of the same kind. and on the top he set up (the image of) 神 a spirit, clad in green apparel, which is now the 青衣神

green-clad spirit of 成都 Ching toô, in 四川 Szé-chuen.

226. 臺駘神 The shade of T'hae-tae. In a work called the 通典 T'hung-tëen, we read, that "In the prefecture of 絳州 Këang-chow, and in the district of 曲沃 Keŭh-yŭh, there exists the 臺駘神 *shade of T'ae-tae.*" This person was formerly engaged in regulating the waters, particularly at the river 汾 Fun, hence he is sometimes called the genius of the Fun river. See an account of him in the 左傳 Tsò-chuén history, among the record of events that happened in the first year of 昭公 Chaóu-kung.

227. 殖庫神 The genius of the eating-house. In the addenda to the national annals, we read, that "In 江南 Këang-nân province there was a magistrate of a district, who, on arriving at his post, observed a house on which was written 酒庫 the wine-vault; outside there was depicted (the figure of) 神 a spirit, called 杜康 Toó-k'hang, (the genius of wine.) He then observed another house, on which was written 茶庫 the tea-shop, in front of which also there was depicted (the figure of) a spirit, called 陸鴻漸 Lŭh-hûng-tsëen, (the genius of tea. See No. 142.) Further on he observed a house, over which was written 殖庫 *the eating-house*; there was also (the figure of) 神 *a spirit* here, and on asking what was its name, the magistrate was told that it was 蔡伯喈 Ts'haé-pĭh-keae, (the characters 蔡伯喈 Ts'hae-pih-keae are here used for 菜百皆 Ts'haé-pĭh-keae, all kinds of vegetables.) On hearing this, the magistrate burst out into a loud laugh, saying, This is certainly inappropriate here;" there no being genius of eating-houses known by that name.

228. 白虎神 The spirit of the white tiger. In an account of the assembled genii, it is said, that, "王母 the royal mother sent as a messenger 白虎之神 *the spirit of the white tiger*, mounted on a white stag, who came into the imperial court, and delivered over a map of the country."

229. 甲子神 The genius of Këă-tszè (the first conjunc-

tion of characters in the cycle.) In the 酉陽雜俎 Yew-yâng-tsă-tsoo, it is said, that "甲子神 *The genius of Kĕă-tszè* is named 弓龍 Kung-lûng; invoke this genius when you want to go into the water, and the nine sons of the director of the Yellow river will take you under their guidance, so that you may go into the water without being drowned. 甲戌神 *The genius of Kĕă-seŭh*, (the eleventh conjunction of characters in the cycle) is named 執明 Chĭh-mîng; invoke this genius when you enter the fire, and you will not be burned."

230. 堆阜神 The fairy of a small mound. In the sequel to the account of the wilderness of 湘山 Sëang-shan, it is said, that "When 安德裕 Gnan-tĭh-yu was governor of Canton, the district of 濟軍 Tsê-keun was afflicted with a drought; the governor prayed at the temple of 房山神 *the spirit of the Fang hill*, and just as he was presenting the incense, the spirit came from behind the screen, saying, in an agitated manner, I am only 堆阜之神 *the fairy of a small mound*; my strength is small, and my jurisdiction confined, so that I cannot get up winds and rain; but I will go for you to the person who superintends this matter, and having obtained secret intelligence about rain, I will give you some intimation prior to the event. That night the governor dreamed that the 神 *fairy* said to him, You may look for a speedy shower of rain. The next morning it poured, and throughout a region of a thousand le there was announced a sufficiency of rain."

231. 應龍神 The spirit of the response-giving dragon. The play called 荅賓 Tă-pin says, "That which coils up in the mud, and yet flies up to Heaven, is the 應龍之神 *spirit of the response-giving dragon.*"

232. 薦枕神 The fairy who visited the pillow. The ode of 梁元帝 Lëâng-yuên-té has the following expression: "Again let us escort to the 巫山 Woó hill 薦枕神 *the fairy who visited the pillow.*" This refers to 楚襄王

Sëâng, the king of Tsoò, who dreamed one night that a 女神 *fairy* introduced herself at the side of his pillow, to his great delight. On awaking the next morning, it is said, that he escorted her to the 巫 Woó hill, to which she belonged; hence the allusion in the ode.

233. 廟畧神 The temple-visiting spirit. 李嶠 Lè-keaou says, in his ode: "At the golden altar is the 廟畧神 *temple-visiting spirit.*"

234. 越騎神 The mounted spectre of Yuĕ. 王維 Wâng-weî says, in his ode: "They all went together to the east of the city, to present their thanks to the 越騎神 *mounted spectre of the Yuĕ country.*"

235. 楚王神 The fairy who visited the king of Tsoò. 岑參 Yin-tsan, in an ode which he made, on escorting 周子遊 Chow-tszè-yêw to the south of the 荆 King mountain, (situated in the Tsoò country), said, "When you pass by the caverns of the 巫 Woó hill, you ought to see the 楚王神 *fairy that visited the king of Tsoò.*" See No. 232.

236. 石郎神 The spirit of the stone gentleman. 司空曙 Sze-k'hung-shoo, in an ode which he made, on escorting a friend that had been banished to foreign climes, said, "(As you go along, you will see) the 楓子鬼 demon of the banian-tree in the mountain village, and the 石郎神 *spirit of the stone gentleman* in the river temple."

237. 趙佗神 The spirit of Chaou-tô. 元稹 Yuên-chin, in an ode which he made, on escorting a traveller about to proceed to the south of the Mei-ling pass, in Canton, said, "Among the barbarians of the islands, you will meet with 徐市種 the descendants of Tseû-shé; and among the witches of the temple, you will encounter the 趙佗神 *spirit of Chaou-tô.*"

238. 五藏神 The spirit of the five viscera. 白居易 Píh-keu-yǐh, in an ode which he composed when affected by business, said, "Sleeping, we soothe the 三尸性 disposition of the three representatives of the body; and

unemployed, we tranquillize the 五藏神 *spirit of the five viscera.*" The three representatives of the body are said to be 彭居 Păng-keu, 彭質 Păng-chĭh, and 彭矯 Păng-keaou, who are thought to dwell in every human being; the five viscera are the 肝 liver, 心 heart, 肺 lungs, 腎 kidnies, and 脾 stomach. Regarding these latter, it is said, that 神藏于心 the soul is seated in the heart.

239. 芳嶼神 The fairies of the fragrant isle. 陸龜蒙 Lŭh-kwei-mûng, in an ode inscribed to the sacred nymphs of the temples, said, "How vast and extensive are the 洞庭水 waters of the Tûng-tîng lake! how full and abounding are the 芳嶼神 *fairies of the fragrant isle!*"

240. 伍胥神 The shade of Woò-seu. 李中 Lè-chung, in one of his odes, says, "These flowers remind one of 西子臉 the countenance of Se-tszè, (a female celebrated for her beauty); and these billows make one think of 伍胥神 *the shade of Woò-seu,* (a statesman employed to watch the tides.)"

241. 鐵牛神 The spirit of the iron ox. A priest named 無可 Woô-k'hò says, in one of his odes, "This river flows from the 銀漢水 waters of the milky way, and this city sends up its thank-offerings to 鐵牛神 *the spirit of the iron ox.*"

242. 主夜神 The spirit that controls the night. 范成大 Fân-chîng-tá says in his ode, "Leaning over the balcony, we shall certainly see the 司花女 nymph that superintends the flowers; and holding the candle, we shall be able to detain 主夜神 *the spirit that controls the night.*"

243. 太乙神 The spirit of the Great Unity. 陳旅 Chîn-leù says in his ode: "武帝 Woò-té personally sacrificed to 太乙神 *the spirit of the Great Unity.*"

244. 鶴語神 The spectres that scream like the storks. 張翥 Chang-seu says in his ode: "When the weather is cold, under the bridge, are heard 鶴語神 *the spectres that scream like the storks.*"

245. 瑤池神 The fairies of the pearly pool. 袁桷 Yuen-këŏ, in an ode on the garden of 集廉 Tseĭh-lëen, says, "From the middle walk there are 萬寶枝 ten thousand precious branches, and among the elegant appearances are the 瑤池神 *fairies of the pearly pool.*"

246. 金馬神 The spirit of the golden horse. 馬祖常 Mà-tsoò-ch'hâng says in his ode: "When the 銅龍漏 clepsydra of the brazen dragon drips down, the spring sends forth its showers: and when 金馬神 *the spirit of the golden horse* approaches, the mists gather round the windows."

247. 駿骨神 The fleet steed's bones becoming animated. In an ode on the temple of the white horse, composed by 廼賢 Yèw-hëên, occurs the following expression: "When the constellation Scorpio is precipitated, the 駿骨 *fleet steed's bones* will be capable of 神 *animation.*"

248. 鏡中神 The spectre in the mirror. A priest named 明本 Mîng-pùn, in an ode on the plum blossom, says, "水中仙子 The fairies seen in the water, and 鏡中神 *apparitions in the looking-glass*, come every night, leading each other by the hand, and haunt me in my dreams."

249. 玉霄神 Spirits from the pearly empyreal. In the same ode, the writer says, "The flowers come flying down like 玉霄神 *spirits from the pearly empyreal.*"

250. 天伎神 Spirits of celestial art. In a work written with the view of explaining foreign terms, we read, that "緊那羅 Kìn-nò-lô, also pronounced 真那羅 Chin-nò-lô, means 疑神 something like spirits. As in Chinese we speak of beings that are men, and yet not men, but something like men, with horns upon their heads; so that, when people see them, they say, are these men? no, they are not men. Hence they have been called 天伎神 *spirits of celestial art.* A more recent writer says, that they are the 神 spirits of 天絲竹 heavenly music."

251. 絲竹神 Spirits of celestial music. See the preceding.

252. 陵空神 The spirits that soar through space. The same work says, "陵空之神 *The spirits that soar through space* are also called 香陰 fragrant darkness; they use neither wine nor flesh as food, but delight only in incense and darkness; these are ethereal musicians, who with inverted streamers wait upon the Lord of Heaven."

253. 金剛神 The diamond spirit. In a work which treats of searching into secret things, we read, that "Formerly the principle wife of a certain king, bore a thousand sons; one wished to ask his thousand brothers to turn the wheel of fortune, for 梵王 the king of Buddha's native country; and the other desired to protect his thousand brothers in communicating instruction on behalf of 密迹 Meĭh-tseĭh, 金剛神 *the diamond spirit.*"

254. 智慧神 The genius of wisdom. In the work entitled 雲笈七籤 Yûn-keĭh-tseĭh-tsëen, it is said, "Amongst them was 智慧神 *the genius of wisdom*, dressed in a garment that floated through the air."

255. 神之又神 Recondite and still more recondite. 莊子 Chwáng-tszè says, "That which is deep and still more deep can be considered matter; that which is 神之又神 *recondite and still more recondite* can be considered essence."

256. 不死而神 Immortal and ethereal. The 大戴禮 Tá-t'haé-lè says, "Those who eat grain may become wise and skilful; those that eat their breath (as the Taouists pretend to do) may become spiritually intelligent and long-lived; while those that never eat at all may become 不死而神 *immortal and ethereal.*"

On reviewing the above quotations, the first thought which strikes the mind is the compendious character of the Thesaurus, from which they are extracted, as well as the concise form in which the work is printed. The preceding quotations, which occupy but ten leaves of the Chinese work, have, with but few additional remarks, required about 80 pages to exhibit them properly in English; while the volume from which the extracts are taken contains 124 of such leaves; so that to represent properly one volume of the Chinese Thesaurus, an English book of 1,000 pages would be requisite. When we consider, that there are 140 such volumes in the Chinese work, it will easily be seen how compendious the original must be; also what stores of learning must have been at the command of the compilers, and what unwearied diligence they must have displayed, to compile a work consisting of more than half a million quotations from standard authors. What western lexicographers have ever accumulated so many authorities? and what boldness must he possess, who would attempt to dispute points on philology with such men as the compilers of the Chinese Thesaurus? When these have given the meaning of a term, and brought hundreds of quotations to establish it, where is the man who, in the face of such evidence, would venture to propose a contrary opinion? and who could ever hope to succeed in bringing his hundreds of phrases on the other side?

We here present the reader with an analysis of the preceeding quotations. In doing which the figures we employ will of course refer to the sections, and the letters to the separate paragraphs contained in each.

It will be seen at a glance that the word 神 Shin, in the preceding quotations, occurs sometimes as an abstract, and sometimes as a concrete noun; it is also found in the adjective form, in a sense arising out of the former of these two. We shall arrange the quotations under these general heads, and thus endeavour to elicit the true meaning of the term.

I. In the abstract. Body and spirit, 155, a. b. To resemble in spirit and differ in form, 130, a. The body is the carriage which conveys the spirit, 204, a. The new-born babe becomes a living soul, 165, a. The heart and mind, 96, a. b. To enlarge the mind and expand the thoughts, 124, a. To preserve the mind, 14, b. The flight of mind, 22, a, b. The union of the spirit or mind, 27, a. b ; 39, a. The soaring of the spirit or mind, 30, a. To make use of one's soul and spirit, 123, a. A distressed mind, 145, a. To envelop the soul in mystery, 168, a. Every kind of rational energy constitutes the human spirit, 191, a. The rational soul is the spirit of the superior principle of nature, 121, a, b. The animal soul is the spirit of the inferior do. 122. a. The intelligent spirit, 176, a. To express one's mind or thoughts, 152, a, b. The spirits of men, 156, a. To control the spirit, 23, a, b. The holding in of the spirit, 29, a. The liberation of the spirit, 31, a. The wandering of one's spirit, 40, c, 173, a. To quiet the spirit, 33, a. To withdraw one's spirit, 43, a. To exhilirate one's spirit, 44, a, 182, a, b, c. To terrify one's spirit 47, a. To scare one's spirit, 178, a. To alarm the spirit, 153, a. To confuse the spirit, 51, a, b. Overawed in spirit, 82, a. To preserve the spirit, 107, a, b. To exhaust the spirit, 97, a. To tranquillize one's spirit, 190, a. To compose the spirit, 87, a. To cause the spirit to rest, 141, a. To hold fast one's spirit, 159, a. To harmonize one's spirit, 85, a, b, c, 189, a. To felicitate one's spirit, 89, a. To delight one's spirit, 169, b. To bridle the spirit, 108, a. To cleanse the spirit, 110, a. To purify one's spirit, 162, a, b. To store up the spirit, 111, a. To give rest to the spirit, 112, a. To hold in one's spirit, 164, a, b. To detain one's spirit, 183, a. To penetrate one's spirit, 20, b, c. To perforate one's spirit, 146, a. The natural spirits, 128, a. The animal spirits, 32, a, b, c, e, h. The congealing of the animal spirits, 28, a, b. To nourish one's animal spirits, 93, c. To collect one's animal spirits, 105, a. To

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149, a, b. The hundred spirits, 7, a, b, c, d, e. The hosts of spirits, 61, a, b, c, d. All the spirits, 74, a. Men and spirits, 156, b. Resembling spiritual beings, 8, a, b, c, d, e, f, h. To be equal with spiritual beings, 161, a. To search out the spirits, 18, a : 99, a. To compare the spirits, 160, a. To penetrate to spiritual beings, 20, c. To assemble the spirits, 172. a. To keep the spirits together, 76, a. To cause the spirits to descend, 4, a, b. To greet the spirits on their approach, 6, a, b : 80, a, b. To have intercourse with spirits, 83, a, b, c, d. To approach the spirits, 115, a. To lead forth the spirits, 65, a. To set forth the spirits, 71, a. To adjust the spirits, 72, a. To regulate or manage the spirits, 12, a : 13. a. To distribute places to the spirits, 171, a. To win over the spirits, 42, a. To assist spiritual beings, 58, a. To afford something for spirits to rely on, 63, a. To keep the spirits within doors, 66, a. To feast the spirits, 67, a. To provide for the spirits, 69, a. To influence spiritual beings, 163, a. To rely on the spirits, 63, b : 73, a. To honour spiritual beings, 9. a : 10, a, b. To present offerings to the spirits, 147, a. To do obeisance to the spirits, 98, a, b. To perform rites to the spirits, 150, a. To present thank-offerings to the spirits, 194, a. To propitiate the spirits of the ground, 216. a. To sacrifice to the spirits, 70, a.

Thus out of nearly 400 quotations, from standard Chinese authors, three-eighths of the passages adduced present the word Shin in the abstract, and five-eighths in the concrete form. With respect to the former, there can be no mistake. The word thus employed means spirit, or something nearly allied thereto; most frequently the human spirit: and no ingenuity can extract the idea of God from this class of quotations. It would be extremely difficult to translate many of the passages under the first head, particularly those at the commencement, by substituting the word God for spirit, and make sense of them. We feel perfectly convinced, that it cannot be done, without offering the greatest violence to the

Chinese language, and distorting the passages in question, to express a meaning which the writers never intended to convey. With regard to the second class of quotations, in which Shîn is used in the concrete, it will be perceived, that we have rendered the word manes, ghost, spectre, sprite, fairy, elf, genius, and spirit. Some may perhaps ask, why we have not translated the term, in these connections, God : we offer in reply the following reasons :

First. There is not a single instance, in all the preceding quotations, wherein the word Shîn is used for God, by way of eminence. If Shîn had ever been thus used, by any Chinese writer, we should have been compelled to translate it God in that instance ; and if the same term had likewise been employed for designating a class of invisible beings, inferior to the Supreme, it might have been urged, that in these other instances, the Chinese intended to express the idea, that these inferior invisible agents were of the same class, in respect to their divinity, with the one Ruler over all; and thus it might have been argued, that we ought to translate the term, when referring to them, by God also ; but the Chinese never having used Shîn for God by way of eminence, we are not necessitated to translate it God, when used for a class of invisible beings inferior to the Supreme. Their calling God by way of eminence a Shin, is not sufficient to warrant us in translating the term Shin by God, unless they were found to denominate him Shin absolutely, as the Shin, or Shin, without any adjunct. If in a physiological work, we met with a term, which was common to human beings, and the brute creation, without ever being applied especially and absolutely to the former, and without containing anything in it which constituted the particular nature of the former, as distinguishing it from the latter, we should not be warranted in translating it *man* but *animal* ; so it is with the word Shin in the present instance. The Chinese language furnishes us with a case which may serve to illustrate

this point. The word 物 wŭh, commonly rendered *thing*, is sometimes used with reference to man, and man is said to be included among the 物 things; but it would not be proper to use 物 thing, as a term whereby to designate the genus *homo;* and the foreign writer in Chinese, who should attempt to do so, would most assuredly be misunderstood. It has been argued, that the chief God among the Chinese is a Shin, and that the Supreme in their estimation is the most honourable among the Shins. So it can be shewn, that the greatest man is a 物 thing; the phrase 人物 is used in statistical works, for the distinguished men in any particular district: Morrison tells us, that it sometimes means only *man*; 物我 means other men as well as one's-self; 絕物 is employed by Mencius for an abandoned man; and the phrase "人為萬物之靈 man is the most intelligent of all things," is well known: yet 物 *thing* cannot be used absolutely and commonly for *man*, without involving in obscurity every thing that is advanced on the subject.

Secondly. There is not a single passage, among all the preceding quotations, in which the word *spirit*, as a translation of Shîn, does not make sense; while in many cases the word manes, ghost, shade, elf, fairy, or sprite makes better sense than the word god would do in the circumstances. If then we are not necessitated to translate the word Shîn by God in any case, and we should do better by rendering it manes, ghost, &c. in many, while in all the word could properly be represented by spirit, we conclude that *spirit* is the true rendering.

Thirdly. Because the Chinese themselves would not thus translate the term, or, what is the same thing, they would not, if called upon to express the same idea in other terms, in the preceding quotations, use any word which is employed by them to designate God by way of eminence. In all those passages in which we have employed manes, ghost, shade, sprite, fairy, elf, or genius, as the translation of Shîn, the Chinese would, if called upon to say the same

thing in other words, use 鬼 kwei, 妖 yaou, 怪 kwae, 精 tsing, &c. and in all those passages in which we have employed spirit as the rendering of Shîn, they would use 靈 lîng. We conclude, therefore, that in translating their books, and in endeavouring to express the ideas which they wish to convey, we ought not to use a term which is employed for God by way of eminence, to render a word which in their estimation properly represents spirit.

On reviewing the whole, our deliberate conclusion is, that the word 神 Shîn means spirit or something allied thereto. It means, as the Lexicographer says, 靈 ling, spirit or spiritual; if we turn to the word 靈 ling, in the same Thesaurus, we shall find the compiler defining it by 神 Shîn, spirit or spiritual. The one term explains the other, and they are used alternately to set forth the meaning one of the other, as if there were no other term in the language, which could properly do it. They are therefore synonymous. Lîng, means in a great measure what Shîn means, and Shin imports what Lîng imports. They could be used the one for the other, without impediment, and are so frequently. There is little or no difference between them, very much like ghost and spirit, in the English language. Those who oppose this view of Shîn, while they use Shîn for God, have employed Lîng for Spirit, and the Holy Spirit. According to the Chinese lexicographers, they mean the same thing. We leave our opponents to reconcile this inconsistency. The advocates of Shîn, in the sense of God, have also been in the habit of inculcating the sentiment, that "there is but one Shîn." We cannot conceive how any can persevere in this statement, in the face of the evidence adduced in the preceding pages, that every human spirit, both before and after death, with every description of invisible intelligence, is undoubtedly a Shîn. To say that there is only one Shîn, is equivalent to saying, that there is only one Lîng; for Shin and Lîng are synonymous: and what would be thought of a man, who, in any

language, should affirm that there is only one spirit!

The nearest spiritual power or operation of which men can have any conception is their own minds; they feel that there is something within them which thinks, and acts independently of the body, and uses the body as its instrument. This is their spirit. The thought is not an unnatural one, that this spirit exists after the body has ceased to breathe; hence men have conceived of the manes of the dead, of ghosts and apparitions, with the necessity of resorting to some means for satisfying them. Not far removed from this was the imagination, that high mountains and mighty rivers might be animated by certain spiritual influences, which could be rendered favourable or not, according as certain ceremonies were performed or neglected by their votaries. The air might then, in thought, be peopled with ethereal beings, and the sun, moon, and stars, wind, rain, and thunder be supposed to have spiritual beings, who directed their movements, and who could, by increasing or diminishing their effects, render them beneficial or otherwise to mankind; hence sacrifices were offered to these imaginary beings. All this, however, might be consistent with the idea, that the whole of these spirits were subordinate agents, acting under one Great Controller, who, though himself a spiritual being, was far removed above them all. Some other term was therefore found necessary to designate him, and the common appellation for spirits was found not to be sufficiently expressive of the Ruler of all. It might have suggested itself, also, that this term, when once applied to the Supreme, and to the imaginary rulers of the elements, could not be properly employed for designating the inferior beings beneath their sway. Separate terms therefore might have been invented for expressing these distinct ideas. Something of this process, it appears to the writer, has been going on in the Chinese mind, and the supposition will account for much that would otherwise be inexplicable in their system, and inconsistent in the terms which they employ.